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THE THEOSOPHICAL SOCIETY IN AMERICA.

The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

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A MARVELOUS spiritual rebirth is taking place in the fair land of France, the visible signs of which have for months held the attention of the world. The outpouring of new life which is vivifying France has already begun to touch Italy and Spain also, and we are evidently witnessing a regeneration which will affect all Christendom. France is very naturally the field of the first conflict, the first apparition of this new life. For France through long centuries has done great work for mankind, in virtue of her high instinct for perfection, her deeply mystical spirit, her humane and luminous life. Once more France stands in the van of human progress, and spiritual truths and ideals of value to all mankind are finding their expression in that land of sunshine.

Rightly understood, the new birth of France is a part of the great spiritual movement of which we have written much: the return to the teachings of Jesus, the effort to realize the uncompleted part of the Master's work. We know that the mission of Jesus was cut short. His teaching was left incomplete. His disciples only in part apprehended what they handed down. Forces of reaction and obscuration were early mingled with the message of freedom and light. For long centuries, the work which the Master came to do has remained unfinished, and very much that is palpably foreign to his purpose has been done in his name. The significance of the present time is, that the uncompleted work can now be carried forward; a return can be made, and is being made, to the primal ideals of Jesus, and the great task, interrupted so long ago, at last finds an epoch favorable for its completion.

The message of Jesus was twofold. He taught obedience to the Divine Will, and love for others. Obedience to the Divine Will meant a rebirth, following a mystical death, the death of selfishness and self-will. And of this rebirth the first fruit was a genuine and

kindly love for others. In his sermons to his disciples, Jesus taught the mystery of the mystical death, and revealed the spiritual realm into which we enter through rebirth from above. He pictured the immediate spiritual perception of the Divine Will, "the Father which seeth in secret;" and showed how the spiritual life gradually unfolds in the light of that Divine Will, suffused with the life of "the Father in heaven." The new spiritual realm he calls "the kingdom of heaven," and those who have been reborn from above, who have "entered the kingdom of heaven," are his true disciples. They have succeeded in understanding his teaching, and have done what he meant them to do. Each one of those who has been "reborn from above," who has "entered the kingdom of heaven," is in immediate touch with "the will of the Father," and has entered a life which is immortal. For such a one, love for others is a necessity of the order of life to which he now belongs: a love, not sentimental, but deep, real, effective, whose purpose is to bring them also into the divine kingdom through the mystical rebirth.

The whole teaching of Jesus was full of the thought of "the kingdom of heaven." He began by announcing that the kingdom of heaven had drawn near. In parable after parable, he taught the secret of the kingdom. Speaking of John the Baptist, he called him the greatest of those born of woman, but added: "the least in the kingdom of heaven is greater than he!" And in the discourses to his disciples, like the Sermon on the Mount, he taught the deeper secrets of the kingdom, the truth concerning the mystical death, the rebirth from above, the communion with "the Father who seeth in secret," the whole life and growth of the disciple. It is clear that this was the spirit which Jesus sought to infuse into the order of disciples which he established. They were to be a body of those who were "reborn from above," who had "entered the kingdom," who had unfolded within them that spiritual consciousness, that consciousness of spiritual realms, from which Jesus himself continually spoke. Such would come under the divine law of obedience to the will of the Father, and the complementary law of brotherly love. This obedience and this love would bind them together into a closely-knit body, with a common divine consciousness, the consciousness of loyalty to a common law.

Such a mystical brotherhood Jesus evidently designed to found; a brotherhood which, in virtue of the law of that realm in which its life dwelt, would of necessity be loyal, brotherly, self-forgetful, full of the divine principle of order, profoundly obedient to the inner spirit, the will of the Father. In such a body, there could be no question of authority, except the authority of greater holiness, such an authority as the Master himself wielded. There could be no question of obedience, save

the glad obedience of love, such as the disciples themselves rendered to the Master, from the day they obeyed his first command: "Follow me!" Such an order, founded wholly on devoted love, would be the freest and yet the most united on earth. There could be no possible confusion within it, since each member would inevitably hold his real place, just as the colors of the rainbow, under the divine law of their order of life, hold their inevitable places.

After the Crucifixion had abruptly cut short the outward ministry of the Master, the order of disciples still had its channels of spiritual light and teaching kept open, by those who, like John, kept in conscious and intimate touch with the Master, in the divine world; who, like John, were directly guided and taught by the Master, initiated, as it were, by the Master, into deeper and higher mysteries. There were also those who, like Paul, had come into touch with the Master's spirit after the Crucifixion, and who maintained that connection, in time also being initiated into the mysteries, as Paul relates of himself. Had there been a sufficient number and a continuous succession of such fully conscious disciples, open-eyed, reborn from above, in intimate touch with the Master's spirit, the work which he came to do need not have been cut short by the Crucifixion, but might have been carried forward steadily, symmetrically, gradually, slowly assimilating those whose hearts were touched by the life of Jesus, and bringing them into the same spirit, the same light, the same life.

The order of spiritual disciples of this class has never utterly failed. There have always been those who were doers of the word, and not hearers only; to whom the Master came, according to his promise, making his abode with them. There have always been a few who have entered open-eyed into the kingdom, and beheld things which it is not lawful for men to utter; for those who can utter them are already more than man. Yet it is, unhappily, only too clear that the Church, as it gradually shaped itself, departed in many ways from the ideal order which we have described, and became a much more external body, taking its inspiration from more external things, relying on external, rather than inherent, order and law, and busying itself with external tasks and external problems. We can see, even in the first generation of Christians, that the story of the life of Jesus came to hold a greater place in their hearts than that mystical rebirth which Jesus himself taught; that those who took a certain view of his life and mission, rather than those who had passed through the mystical rebirth, came to be accounted his true disciples. Tradition began to outweigh intuition and inspiration.

Other forces were not long in becoming operative on the mixed body of disciples which thus sprang up. The older systems of law were, one and all, based on patriarchal authority, under which the male head

of the family had the power of life and death over his wife, his children, and servants or slaves. This joint family was the legal unit, and as a unit held property, and incurred debts. This model of single authority was from their childhood familiar to all those who now entered the fold of Christianity, since it was the basis of the Roman legal system. It had been familiar to the first disciples, as the patriarchs of the Old Testament possessed exactly this legal power. Consequently we find the habit of obedience to a central authority growing up in each group of disciples, instead of a common obedience to the divine inner authority, resting in freedom and love, which was the ideal of the Master himself. An external order thus began gradually to take the place of the inner inherent order. An external authority began to outweigh the inner divine authority, which would have secured at once perfect order and perfect spiritual freedom to every individual.

The Rome of the Cæsars was the center of all political power, the metropolis of the known world, holding Greece and Egypt, Palestine and Africa, as well as much of northern and western Europe, in fee. The magnificent city of the Seven Hills was the crown and culmination of the known world. When the Roman armies swept Jerusalem away into ruin, Rome stood unrivalled even in the imagination of the followers of the New Way, as the disciples were first called; and this splendor and power of Rome soon had its effect on their whole body. Just as the influence of the patriarchal model slowly, almost imperceptibly, transformed the groups of disciples into bodies having an external organization, and obeying an external authority; so the influence of the central power of Rome presently compelled the spiritual patriarchs, the bishops, to recognize a common external organization, a single external authority, with its centre in Rome. Roman law had transformed the groups of disciples. Roman politics in like manner transformed the Church.

The disciples as a body had thus lost touch with the principle, the formative divine inspiration on which Jesus had sought to found his order. They no longer put in the first place his teaching of the divine rebirth from above, without which, he had declared, it was impossible to enter "the kingdom of heaven." They no longer laid sufficient stress on the new and divine life thus entered, the spiritual realms revealed, the intimate inner touch with "the Father who seeth in secret"; and in consequence they departed further and further from the real divine order which they should have followed. Its place was taken by a human and external order, modeled, as we have seen, on the political power of the Roman Cæsars. The primacy of the bishop of Rome was the central symbol of this new order; and when the bishop of the metropolis assumed the title "Pontifex Maximus," worn so long by pagan officials, and later by the Cæsars themselves, the transforma-

tion of the Church into a new Cæsarism was far on the way to completion.

We can easily mark some of the milestones along the side-path now followed by the Church. There was, first, the alliance between the Church and Constantine the Great, who was beset by rivals, and eager to have at his back the strongest spiritual force within the Roman empire. Mutual accommodations between the Church and Cæsar began, with very disastrous results to the Church and to the true spirit of religion. From the day when Constantine made terms with the bishop of Rome, the Church entered politics, there to remain for many a long and dark century. There was no longer any question of the mystical order, to which entrance was gained by the divine "birth from above," and whose very essence consisted in communion, in the heart of each member, with "the Father which seeth in secret." There was no longer any question of the inherent and divine law which drew soul to soul, ranging them in orderly harmony as the petals of a flower are ranged, or the facets of a crystal, or the colors of the rainbow. But there was a question of a body with a defined tradition concerning the life and doings of the Master; with a rigid patriarchal organization, a system of centralized authority, to which obedience must be paid, on pain of severe external penalties.

A century after the alliance between Constantine the Great and the bishop of Rome, the victorious Goths overran and sacked the city of the Seven Hills. Within another century, a Gothic kingdom had taken the place of the Western Empire, and the very name of Cæsar disappeared from Rome. Yet another century, and the bishop of Rome began an age-long struggle for universal dominion, at first spiritual, but presently political also. The first great champion of the new Cæsarism, the Cæsarism of the Church, was Gregory the Great. Son of the Roman senator Gordianus, himself, as Roman Prætor of the City, conspicuous for his pomp and magnificence, he carried the Roman idea with him into the Church; and when popular acclamation chose him bishop of Rome and Pope, he began to realize in the body ecclesiastic the same principles and tendencies which, as a Roman official, he had already put in practice in the body politic. Gregory fought hard and successfully to centralize all power in the hands of the bishop of Rome, just as all power had been centralized in the hands of Cæsar of Rome. He was not less rigid in doctrine than in discipline, and he elaborated a theory of persecution which was later put to terrible uses. Donatus of Africa put forward views, not unlike those which we set forth above, that the real Church consisted of the saints within the Church, those who had a certain

spiritual attainment. Gregory cried "Heresy!" and began relentlessly to fight against Donatus. He did not confine himself to "spiritual" weapons. He invoked the strong arm of the law against Donatus and his followers, and threatened with excommunication any prince who refused to visit the Donatists with legal punishment, such as imprisonment and confiscation.

This was six centuries after the coming of the Master. Six centuries later, the evil tendencies sketched, so to speak, in the days of Gregory the Great, had been darkened and deepened. Pride, ambition, the spirit of persecution, reigned supreme. Gregory VII attempted to make the Church, or rather the personal power of the Pope, the supreme power in Christendom. What Gregory attempted, Innocent III carried out. We have already been told, by a writer in a previous issue, of the abominable persecution of the Albigenses which inspired Milton's magnificent Sonnet:

> Avenge, O Lord! thy slaughtered saints, whose bones
> Lie scattered on the Alpine mountains cold. . . .

This shameful orgy of murder, blasphemously called a "Crusade," a "War of the Crucified One," took place in 1209. Six years later, persecution was organized by the Fourth Lateran Council, which gave birth to the "Holy" Inquisition, one of the darkest and most monstrous growths that our humanity has ever beheld. In the same year, Innocent III, launched his famous Anathema against the Great Charter of England, which is now universally recognized as the foundation stone of civil liberty and constitutional government. Innocent III was consistent in thus damning the great instrument of liberty, as he was consistent in ordering the butchery of the Albigenses, the organizing of the Inquisition.

One hesitates to mention the Master in the same breath with these crimes committed in his name, by those who claimed to be his representatives on earth. Yet it is necessary to remind ourselves of the ideal order which the Master sought to found, in order to bring out the crying discrepancy between divinely organized liberty through obedience, and this monstrous tyranny, in civil and religious life alike. Yet we must hold in mind that, even at that very time, the pure and divine ideal was held, and put in force, by those saints who have ever been the veritable soul of the Church. St. Francis of Assisi and Innocent III were contemporaries. The one taught and put in practice the pure spiritual doctrine of the Master. The other made a ghastly travesty of that doctrine, building the fabric of the external Church on murder, pillage, cruelty, despotism.

It is universally admitted that to the teaching of Jesus is due the

higher respect for women, the greater kindness to children, the final emancipation of slaves, which mark the best development of Christianity. It is beginning to be equally well understood that to the same teaching of Jesus is due much of the right understanding of individual liberty, the conquest of which is one of the great treasures of our epoch. It is a paradox, yet at the same time a profound truth, that the obedience to divine law which Jesus taught is the one road to freedom. Those who lose their lives shall find them. And those who, through the mystical death and rebirth from above, have "entered into the kingdom of heaven," have found not only communion with "the Father which seeth in secret," but also, thereby, have found their own true individuality. So that the teaching of Jesus, the method of Jesus, makes true individuals, and is thus the source of that individual liberty which comes through obedience to law. The great movement of which the Charter of England was the first signal victory, was a movement toward liberty through obedience to law, and was thus, in a very real sense, a development of the teaching of the Master.

Six centuries after this signal victory for liberty through law, and therefore six centuries after the monstrous usurpations of Innocent III, we find another crisis, another period of cataclysm in the history of the Church. It was the time of the French Revolution, which stirred Christendom as it had not been stirred for centuries. At first, this Revolution was a genuine movement for human liberty, a struggle against great evils and oppressions, not only those inflicted by the sovereign and his feudal lords, but also against the more subtle oppression of the ecclesiastical powers. In France, the Church had become not less a feudal power than the nobility. It was immensely wealthy. It was permeated by ambition, by political intrigue, by darker evils also. Therefore the French nation, coming to consciousness, determined to purge the Church of these evils. At the outset, the forces of the French Revolution were neither atheist nor materialist, neither destructive nor iconoclastic. The first policy of the French Revolution toward the Church was one of reform. The feudal despotism of the Church was broken down. Its vast wealth, held by a kind of spiritual feudalism, was declared the property, not of the ecclesiastics, but of the nation; and the nation assumed the duty of providing for public worship.

The obstinate absolutism of the throne provoked a violent outburst, in which the wiser and more moderate counsellors were overwhelmed by the apostles of violence and destruction, and a gospel of atheism and materialism was for a brief period rampant. It was brought to an end by the military despotism of Napoleon, whose genius, in part creative, in part only destructive, has left its stamp on the history of so many lands, so many institutions. We are concerned only with his

action toward the Church. Napoleon first restored the work which the wiser leaders of the Revolution had planned and begun: the establishment of the Church in a true relation with the civil power; a relation, such that within the realm of civil law, of the external relations between man and the State, the civil power should remain paramount; while within the proper domain of the Church, the power of the Church should prevail. In a certain sense he sought to "render to Cæsar the things that are Cæsar's and to God the things that are God's." And Napoleon performed an act which entitles him to lasting honor: he formally abolished the "Holy" Inquisition, which had reared its blasphemous head through six centuries.

This settlement of the relation between State and Church remained in force after Napoleon disappeared. It remained through the period of the Restoration of the old monarchy; through the period of the Second Republic, founded in 1848, and destroyed three years later by the imperial ambitions of Napoleon III. It remained in force when the Prussians, at Sedan and before Paris, were destroying Napoleon III's power, and so making way for the Third Republic. And it remained in force through the first thirty-six years of the life of the Third Republic, that is, until 1906. And now the government of the Third Republic has brought the Napoleonic settlement to an end. Its reasons are clear and convincing. Ever since the beginning of the great struggle between the French nation and the powers of absolutism and oppression, the Catholic Church has been, openly or covertly, on the side of the oppressor; just as, six hundred years earlier, the Church was on the side of King John, in his oppression of the people of England. And since the establishment of the Third Republic thirty-six years ago, the Church has steadily, consistently, obstinately declared itself the enemy of the Republic. It has used its organization, and the confidence which it possessed as a spiritual body, to electioneer for those who sought to overturn the Republic, and re-establish a monarchy in France. And, through the so-called "religious" press, it has heaped abuse on the Republic, losing no opportunity to discredit it, to suggest evil motives and evil intentions as to the mainspring of every act of the Republic, and to disseminate hatred of the Republic in the hearts of French Catholics.

This is the true cause of the Anti-Clerical Crusade initiated some seven years ago, and which has now been formally completed by the Government of France. That Government intended, at first, simply to break the political influence of the ecclesiastics; to restore the Church to its proper place, in a true relation to the power of the State. And it was further sought, by a series of gradual steps, to transfer the duty of supporting each church from the State to the congregation. In all

this, we can see that the false fabric erected by the Gregories, the Innocents is being pulled down; that the Church is being driven out of politics into religion; that the Cæsarism which has dominated the ecclesiastical world is being destroyed. In all this, there is a defined return to the ideals of the Master, and to a condition of things within the Church which makes the realization of the ideals of the Master possible.

There is another well-marked aspect of this great outflow of power in France. It is not merely that the State is establishing a wise relation between the civil power and the Church, though that would already be much. But there is also a corresponding movement of liberation within the heart of the Church itself; and this, not in France alone, though it is strongest in France, but also in Italy, and to some degree in Spain. The ecclesiastics themselves, and especially the younger men among them, are being genuinely touched by the Master's force. They are feeling their way back to that very spirituality, that very rebirth from above, that very communion with "the Father which seeth in secret," which the Master came to establish. And we may confidently expect that, within comparatively a few years, we shall see within the Church in France, and to some degree in other Catholic lands, such an outburst of genuine spirituality as will make once more possible the sainthood of a Francis of Assisi, of a Catherine of Siena, with the added wisdom, the intellectual ripeness and lucidity, the balance, the culture, which the world has gained in the intervening centuries. This is why the present spiritual revolution in France is of such absorbing interest to those who strive to read "the signs of the times."

THE THEOSOPHICAL QUARTERLY must necessarily deal largely with fundamental principles, leaving their application to individuals; but that need not prevent our putting on record that we believe and teach that alcohol is injurious to the human being, not only physically, but what is much more important, for psychical and spiritual reasons which are not yet generally understood.

Furthermore, we view with abhorrence any kind of cruelty to animals, and cannot conceive of a theosophical sportsman. The two things would be contradictions in terms. While not necessarily vegetarians, it is probable that an increasing number of our members are on the road towards vegetarianism, and eat as little meat as seems to be compatible with physical health and well-being. We try to be sane about these things. Because we dislike meat ourselves, and do not need it, is not, to our mind, a reason why we should go out into the world and try to turn everybody into a vegetarian; but if our dislike of meat is based upon a principle, as we believe it is, we do what we can to give publicity to the principle, and leave its per-

sonal application to each individual. So with these other admirable humanitarian movements. They have our sympathy; they have our moral support; they have our personal adherence in many instances; but they cannot be, and are not, cardinal Theosophic principles, and hence can only receive occasional mention in our magazine. Which remarks bear directly upon an article entitled "Live and Let Live," which appears elsewhere in this issue, and to which we commend our readers' attention.

CALM.

Do thou make daily search for Calm.

Upon this Calm all the virtues attend. Faith, Love, Courage, Endurance, Patience, Trust, Fidelity; all these are the children and handmaids of Calm.

Calm is the instrument of the Gods; it contains within itself all the powers, as music is contained within the lute. Attune thy lute; the Gods shall discourse upon it. But thou shalt thyself be master of thine instrument.

This Calm is not a fixed and rigid coldness; it is the cool, quiet freshness of an eternal springtide; it has its root deep in a region of unfailing Peace.

He who is master of this Calm moves upon the bosom of Time as a wave moves upon the ocean—rising, falling, merging and emerging; now visible in Time, but ever enduring invisibly in the Eternal.

Into this consciousness comes no joy or sorrow in relation to the things and divisions of Separateness; no emotion or sentiment in respect of the appearances or illusions of self; no supineness and no passivity: mirage has no place in the world of Calm.

As the disciple enters this region of Calm, its Gates close behind him, admitting no sounds from the outer worlds. From this place of rest and stillness—once he has truly entered into it—there is no egress save through its further portals that open inward, into the Peace Everlasting. And when the disciple has reached this condition, his Spirit dwells between the wings of the resounding AUM forever, no matter how its instrument may be at work in the outer worlds.

Make then unremitting search for thine own Calm.

J. N.

TALKS ON RELIGION.

II.

A MONTH had passed since the conversation last recorded, and again the members of our circle had come together in the Mathematician's rooms, so that it once more fell to him to introduce the discussion.

The Mathematician: At our last meeting we compared the meanings each of us attached to the word religion. I think we all were interested to see how these supplemented each other. Religion was viewed (1) as a going out of the emotions akin to love or the appreciation of beauty; (2) as founded upon the search for the support and explanation of man's sense of values; (3) as cosmic emotion—those feelings which stir in us when we look upon the majesty of nature; (4) as the unison of the personal will with a cosmic or Divine Will, the free choice of the better rather than the dearer; (5) as a relation between God and man, expressing itself both in the climbing instinct, prayer and service, and in strength and satisfaction; (6) as having its beginnings, or its parallel, far back of the life of man, and illustrated in such a relation as that of a dog to its master; (7) as something more basic than any of these, lying behind them as their cause, and founded in the meaning of life itself.

Interesting as this comparison was, and necessary as it also was for us to bring our individual views to some common focus, I think we felt as though it were but an introduction, and that we would fail of our purpose if we did not come to closer grips with the subject itself than such debate upon words and terms. I have, therefore, asked Mr. F—— to start the discussion by speaking to us of Christianity, as illustrative of what religion means to him. He has been good enough to agree to do so, though I regret I was unable to give him such time for preparation as he, perhaps, would have liked. With his presentment before us we can lay aside the philosophic method of debate and adopt the scientific procedure of inquiry instead. Here is a religion. What is its meaning to me? What does it involve? What presuppose? What imply? With this, by way of introduction and review, I will ask Mr. F—— to begin.

The Clergyman: It was a kindly instinct that led Professor A—— to speak of the short time given me for preparation. But in fact there was ample opportunity to formulate my talk if I had known just what was desired. I had thought at first of writing a brief paper, but upon reflection I found that this would grow under my hand

until it became an essay and criticism upon theology, which I would not wish to inflict upon you.

Indeed, I doubt if any outside the clergy are aware how impossible it is to find an authoritative exposition of the principles and beliefs of the Episcopal Church. There is no single compendium of theological teaching, and if I were to attempt to give such here, I could only support my views by reference to a great variety of early Christian writers who contributed each some one or other element in the historic development of the Church. I am sure that that is not what you would wish me to do, and, indeed, it would be equally repugnant to me, for it is just this freedom from authoritative interpretation that seems to me distinctive of Protestant Christianity; and even in the Roman Church you will find authoritative pronouncements withheld on many points, and in consequence, great diversity of opinion among its members. I am aware that upon this question of authority there are wide differences among my colleagues. My Bishop, for example, told us this week that every member of the clergy should have a definite theological system well grounded in the history of the Church, though, I believe, he did not extend this requirement to the laity. But I would like it clearly understood that for myself I cannot pretend to present here an authoritative teaching, but can only give you my own views,—what religion means to me.

First, then, as I look out upon life, upon this marvelous universe, with its wonderful balances and harmonies and law, I am compelled to believe in a guiding intelligence behind it and animating it. To believe the universe the result of chance, some "fortuitous concourse of atoms," seems to me as absurd as to suppose that if one threw down at random the contents of a child's box of letters they would be found arranged so as to spell a beautiful poem. Such a thing is not thinkable,—and the richer and more wonderful you, gentlemen, show us nature to be, the stronger is my conviction of the intelligence supporting it. This intelligence I deem infinite—infinitely transcending my own, yet supporting and related to my own. And the logical necessity for the existence of this intelligence is the logical necessity for the existence of God.

Next it seems to me that the universe is not still, but in motion; in constant change and growth; that through these myriads of changing forms of life there is manifest not only intelligence, but an intelligence directed toward a definite end,—a coördinated thought and will whose end is righteousness. As the words of a spoken sentence, one by one, reveal the thought behind them, so is the end of their sequence the complete expression of that thought. Thus, as the psalmist has phrased it, "the heavens declare the glory of God and the firmament showeth His handiwork." The end of life, of that long evolutionary

chain you have taught us to see, is righteousness—the fulfillment of the thought of God. There is thus a constant progress towards the spiritual.

Again, as we look back either into human history or upon the lower forms of life we see the beginning, the germ of the present in the past. The great strides forward we have taken, the wonderful development and betterment, all had their origin in the past and were in a certain sense already present in the past. So to-day we have within us the germ of the future, of the progress yet to be toward a higher consciousness; toward a broader, freer, nobler life. And in a sense this is already present in us. It waits only for us to recognize it; for us to lay joyous hold upon what we can be and are to be; and to realize and express it in our thoughts and acts.

This leads me to my view of man and of human life. I think we should view the personal man as but a scaffolding upon which we build the spiritual man. This is what St. Paul called the "new man," born from above, for we build it in the likeness of what is beyond and above us; in the likeness of our vision of God, of the ideals we sense but have not reached, of our strivings, our aspirations, and our prayers. We are building this whenever we seek unison with God, and, as I defined religion as the relation between man and God, so I would define a religious act as an act done with the idea and purpose of strengthening this relation and establishing a closer unison. To go to church may or may not be a religious act, according to the motive which takes us there. To help a comrade, to sacrifice ourselves, to do good to those around us,—these are equally religious acts. Indeed, any act is religious if it is done from love of good, from the desire for unison with the spirit of love and righteousness, as an expression of the relation between man and God, or with the thought of unity with God and a looking to Him. Every such act is an act of construction. There follows from it a change and a growth of moral fibre.

It is not alone the scientist whose attitude toward life is a question. Consciously or unconsciously we are always questioning the great universal life around us and answering our questions in our acts. According to our questions are our lives, and these can be divided into two great classes,—those who ask: What can life give to me? and those who ask: What can I give to life? The first is the attitude of the sensualist and the huckster. The second seems to me the attitude of the religious man. There is no bargaining in religion; no thought of gain in a gift of love. And in return life gives us ourselves; builds for us a spiritual self in which we can know it and God.

Perhaps the most remarkable thing in the entire history of the

Christian Church is the rapidity with which it departed from the teachings of Jesus and ran off the track. It is remarkable (though explicable enough when one considers the environment of the church in the first centuries of its existence) how early Christianity was paganized; for that is precisely what happened. Jesus gathered around him a handful of simple folk—fishermen and the like, who had neither special insight nor learning—and talked with them of the love of God and the service of God and man; putting forward the ideal of giving to life and to others rather than of taking for oneself, and promising, as the result, knowledge and communion of the spirit with God. There was no system, no rites of propitiation or of sacrifice. There was a life, lived clearly and strongly, of service and of worship —of union with God.

Within two centuries this had changed. One by one the older forms of ritual, prevalent in the Jewish or ancient pagan faiths, had been ingrafted upon Christianity, changed in appearance, but still recognizable. Particularly was this true with the idea of sacrifice. The gods of the Romans and the Jehovah of the Jews had alike been worshipped with sacrifices, and so deep grained had this become that Christianity could only be accepted by viewing Christ as the perpetual sacrifice. In the ritual of the mass this was taught and emphasized. Yet to me this seems foreign to the whole spirit of Christianity.

I remember to have been much impressed with this thought when I visited the Public Library at Boston and saw the series of mural paintings there by Sargent. They represent the prophets of Israel, beginning with Abraham offering Isaac as a sacrifice to God. The picture is full of fire, full of that fiery devotion which breathed in Abraham's life; but it represents a stern, hard faith, as it was that of a stern and cruel race. We pass on from this down through the long line of those men who stand for the different stages in the religious evolution of a people, until finally we come to one which, from its architectural position, dominates them all, and whose theme is their culmination, for it represents Jesus, the Christ. But under what guise is He depicted! He who showed that religion was love, who placed above all the law and the prophets the love of God and the love of man, who taught us the way of service and the upliftment of the spirit, who said of Himself that He was the way, the truth and the life, is shown to us as dead and limp, hanging on the cross, with angels catching the blood which drips from His side.

Such a representation seems to me wholly false. Christianity is not concerned with the dead, but with the living. The essential thing is not that the body dies, but that the spirit lives, rising to a higher, freer life—for otherwise I would care little for immortality.

So it seems to me this sacrificial system ingrafted on Christianity conceals and distorts its meaning.

The God of Christ's teaching is not only the spirit of righteousness, but a Heavenly Father, to be approached freely and unafraid, requiring no sacrifices, asking no other gifts than our love. For if we love God we will seek union with Him. And seeking union we will fulfill His will. I have never been able to see that Jesus taught a sacrificial system, and I think in many ways we are drawing closer to His meaning now than we ever have before.

I fear I have taken more time than I had intended, and I am by no means sure that this is the sort of talk you wished to hear from me. I believe, however, that the points I have so inadequately touched upon will repay consideration and reflection.

The Mathematician: You have given us, Mr. F——, just what we wanted to focus our thought, and we are all much indebted to you. For my own part, I would like a fuller discussion upon many of the points you have raised. Indeed, so suggestive are they that it is hard to know where to begin, unless we take them up in the order of your presentation. You commenced, if I remember rightly, by giving us certain logical arguments for the existence of a guiding intelligence behind life as we see it (whether we ascribe this intelligence to a pantheistic or a personal God), and the inevitable corollary that man is in relation to this intelligence and power for righteousness. Now I have often wondered whether anyone's religious life was in fact founded on such arguments. I confess it seems to me that these reasons are more frequently constructed to convince others than ourselves, and that it would be well to label them plainly "for export only." In saying this I am not attacking the validity of the argument, but its necessity and actual usefulness. Is it not true in your case, as I know it is in mine, that your religious feeling is founded on something far more fundamental in your nature than is argument? Does it not rest upon an interior instinct or direct perception, a simple turning of your nature, as obvious and as much a matter of fact to you as is the fact (not that an argument is true, but) that you think at all? It seems to me that religious feeling is fully as fundamental as thought itself, and that to attempt to base it upon an argument is a purely artificial proceeding, indulged in only because we cannot impart to others the real basis of our own certainty.

The Clergyman: I am not sure that I have entirely grasped your thought. I would agree that religious feeling is very fundamental, but I know my mind also seeks its intellectual justification.

The Mathematician: That is a way the mind has. It insists upon an intellectual and logical explanation of all sorts of things—such as

love and honor and unselfishness, or the appreciation of a sunset, or one's enjoyment of music—things which it is impossible to prove have a logical explanation. And if we do not satisfy the mind it is quite likely to deny these things altogether and persuade us we do not see what we do. In consequence I think we get into the habit of concocting explanations for the mind; feeding it reasons, so as to be left in peace. But really it seems to me a pandering to a sort of mental piggishness, a vanity of intellect which is quite unwarranted. Who was the mythological personage who fed on his or her children? Whoever it was is a good image of the mind, seeking to absorb what it has no concern with and devouring instead its own thoughts.

The Editor: As I understand you, Mr. F——, you implied that the end of the religious life, or salvation, was a matter of unity with God, and that this end might be attained in various ways—in fact by any consistent life devoted to the love of God and service of God. Would you be willing to say that while the teaching of Jesus constituted one such way—I am sure you would say the best way—that the path taught by others might reach the same goal? That is, that Krishna and Buddha and other great religious teachers might have been looking to the same God as did Jesus, and teaching their disciples practices suited to their lives and times, which led to the same union that Jesus inculcated?

The Clergyman: Yes, I see no reason why one should not think that. You know, of course, that I find in the teaching and life of Jesus the crown and culmination of all previous aspiration.

The Historian: I have been most interested in what you have said, Mr. F——, and particularly in your allusion to the speed with which Christianity jumped the track, and, I would add, the completeness and the thoroughness with which it departed from its original spirit. This has been a source of constant wonder to me, as I think it is to every student of history, and this wonder deepens, as we follow the history of the Church through the middle ages, into the most profound admiration of the capacity of the Church fathers to misinterpret and to misrepresent. The crimes that have been committed in the name of Christianity! The aggression abroad, the extortion at home, the cruelty, torture and murder, the magnification of pomp and splendor, the ambition for worldly power and the unswerving relentlessness of a beast of prey; what one of these was not preached and practised in the name of Christ by the Church which claimed to follow Him! You speak of the paganizing of the Christian ceremony, but what can we say of the "Christianizing" of the human heart—the instilling of black fear of death, the making of a free man a cringing coward before the thought of eternal torture—torture whose meaning the Church

daily showed him in life? The Church spread a pall over human life which lingers even to this day. For what other race fears death as do we?

The more reverently we view the life and teaching of Jesus, the more we marvel at such phenomena as these. As Mr. F—— has said, the edifice of dogma built upon such simple foundations is sufficiently astounding, but this complete moral reversal is unequalled.

The Author: I do not think we should overlook the other side of the picture. If the history of the Church presents such dark blots, it is also full of very inspiring acts of heroism and nobility. The faith that produced the martyrs cannot be said to have inculcated only fear of death. Read the records of the Jesuit Missionaries, in Asia, in Africa, or among the Indians in America. Moreover, even when the Church was at its worst, there never lacked those who sought to follow the example of Jesus, and who had that inner illumination which comes from living one's beliefs. Remember that St. Francis of Assisi, for example, was leading his followers to poverty, meekness and the imitation of Christ, while Innocent III was magnifying the pomp and power of the Papal chair.

The Clergyman: Thank you, Mr. E——. It seems to me also that there are the two sides to the picture.

The Mathematician: I wonder if our biologists would not see in this an example of Mendel's law of hybrids. It would seem that from one point of view at least Jesus' mission and teaching was premature. The world at large, or at least those western people to whom His message came, had not evolved either ethically or spiritually to the point where they could assimilate such ideals. Something, however, in the manner of their presentment, or in the political and social conditions of the times, led to their adoption. The result was a genuine hybrid—a bastard product, full of hypocrisy and pretence, showing the worst features of both parents, as half-breeds seem to do. Yet, as hybrids also do, breeding progeny, pure-blooded and true to each parent, as well as hybrids like itself.

In the light of this analogy we would expect the middle ages to present precisely the phenomenon described. First we would have the hypocritical churchman; sensuality and ambition masked as religion. And on either side we would have reversions to the true types. On the one hand the genuine pagan, with the pagan strength and virtues, as well as the pagan vices; the worshipper of physical strength and courage; the warrior and the adventurer, fearing neither God nor man. On the other we would have the genuine Christian, such men as St. Francis of Assisi, and the long unbroken line of Christian mystics like him, whose lives were often obscure and little known, but whose aspiration and piety light the history of Christianity.

We would also have an explanation of certain present day features. For as our ethical standards have gradually been raised we have become more and more capable of assimilating Christ's teaching. Our Christianity is, I believe, far less of a hybrid than it was in the past centuries. Indeed, I am beginning to think, not only, as Mr. F—— said, that we are nearer now to the right view of Jesus' meaning than ever before, but that the real Christian era may still be to come.

The Social Philosopher: I would like to ask what warrant you have for the belief in a power in nature which makes for righteousness? Or where you see this vast improvement of which you speak?

The Clergyman: Surely that must be evident. Compare the condition of the world to-day with what it was a thousand years ago. Does one need any other argument than that simple contrast?

The Historian: I think, Dr. I——, you will have to grant us that we are better than we were. The very fact that we are discussing such questions may be taken as proof of it, for consider the fate that would have been meted to us a few centuries ago. I will grant you the faults of our civilization, but every student of history must acknowledge its improvement upon the past. Indeed I think the most remarkable thing about our civilization and the thought of the world to-day, is the increase in the spirit of brotherliness and of unity. Personally I do not believe that Christianity is entitled to the credit for this—as one sometimes hears stated—but it is none the less noteworthy.

The Author: I quite agree with you, Professor B——. Our postal and telegraph system, our railways and steamships, the constant interchange in commerce and science, and even in war, have unified the nations as they never were before, and our daily newspaper brings us the thought and happenings of the whole world. I think this is leading to something quite new in history, viz., the consciousness of humanity as a whole, or of the world thought and life as a single unit. I believe it an immense gain to have approached such a wider consciousness.

The Social Philosopher: I must confess that you gentlemen have failed to convince me. I asked what warrant you had for believing in a power which makes for good in *nature;* for advocating a moral quality and uplifting element in natural process and universal law. You have all replied by speaking of the change in our civilization and the condition of man. Now it seems to me that even there there are very weak points in the argument. I might, for example, point out that as one civilization has arisen, another has declined. Simply because we ourselves have risen from barbarism in the last few thousand years, is no good reason for assuming that the whole human

race has done the same. What of the civilizations of Babylon, of India, China and Egypt? Truly our own lot may be better to-day than was our ancestors' a thousand or five thousand years ago, but is the same true of the Egyptian Fellaheen? And we all know that every Irishman was once a king!

But, granting the improvement in man's condition, does it not seem to you that man's place in nature is very small, and that nature herself, "red in tooth and claw," is far from moral, but rather cruel and relentless? Is our boasted evolution a moral evolution? Or a moral process? And even granted that the assumed greater value of the more complex organisms justified the means by which they are evolved, —even granting that, is not animate nature itself lost in the great sweep of the inanimate universe? What is man's life compared to this vast mechanism? A speck of mold upon a grain of sand. Where is the moral element in this universe of chemistry and physics and mechanics? In a cooling sun that will wipe life away as the rising tide scours the shore?

The Mathematician: I am afraid I have lost the thread of your argument. Why is it that I must find morality in natural processes?

The Social Philosopher: Because you and Mr. F—— are basing your religious feeling upon such a faith. You speak of the power which makes for good in nature and seek to unite yourselves therewith. I am questioning the existence of such a power.

The Mathematician: Let us then put the matter in another way. Whether or no law is moral, you will grant me that this is a universe of law? That throughout inanimate as well as animate nature things act and react according to one law or another?

The Social Philosopher: Yes. Well?

The Mathematician: And that the difference between things is a difference in the laws which they obey? The matter of this chair differs from the iron of the lamp, in that one obeys one set of laws and the other another. The one will unite with oxygen and burn in the air, the other will not. The distinction between them and the character of each is wholly a matter of laws which they obey. Evolution, for example, is a gradual change in the laws obeyed by the evolving type?

The Social Philosopher: Yes, but how does that touch the problem?

The Mathematician: In this way. Man, whether in a moral universe or not, is then in a universe of law. Within limits he has the definite choice of the way in which he will act and react upon his surroundings. In other words, he can himself determine the laws he will obey. And the laws he obeys determine what he is and what he becomes. He is at each moment determining his own evolution. If he chooses to obey the laws of selfishness, of lethargy, of pleasure, he becomes one thing, selfish,

lethargic and pleasure-loving. If, on the other hand, he obeys the spiritual and moral laws of aspiration and effort and unselfishness, he becomes the moral and spiritual man of which Mr. F—— spoke. In either case he unifies himself with a definite principle and law.

The Social Philosopher: Perhaps; but I do not think the identification of one's self with mere law is calculated to arouse enthusiasm as an end and object for life. No, I prefer to follow my own ideals; to recognize them as my own; small, perhaps, and very feeble set over against the might of nature, but high and noble, or, at all events, what seem good to me. This is what I wish to win and work for—the only thing for which it is worth while to give one's life.

The Mathematician: I do not believe we differ as much as I thought at first. Only it seems to me you are not warranted in severing yourself from nature. You yourself are in the universe and part of it. If you think, there is thought in the world. To that extent at least the universe is thinking. If there are aspirations and ideals and morality in your heart, there is aspiration and moral law in nature. It may be great or it may be small, but it is there.

The Social Philosopher: That is just the point. The extent to which moral law is manifest in the universe is far too small to justify us in assuming that its ends are moral ends, or that it works to good. Great, big, blundering, clumsy thing that it is!

The Zoologist: I entirely agree with what Dr. I—— has been saying. From a biological point of view at least, there is little ground for idealizing nature's processes. If, for example, one takes the biological idea of "good," *i. e.*, that which tends to fulfil the two first biological laws of preservation of individual life and the preservation of the species, one sees waste and evil on all sides. One need only appeal to the familiar examples of blight and storm, earthquake and hurricane, which in sheer wanton destruction undo the long, slow work of years; or to the cruelty of this cannibalistic scheme whereby life feeds on life; or again to the process of reproduction itself. Consider, for instance, the poor little tape-worm, which has to lay three hundred million eggs that one may survive and come to fruition.

The Editor: It may like it for all you know. For my own part I don't see much loss.

The Zoologist: That is your point of view. But how about the point of view of the two hundred and ninety-nine million, nine hundred and ninety-nine thousand, nine hundred and ninety-nine embryos which do not survive?

The Author: Is not survival a more or less relative term? Those two hundred million odd embryos you speak of had existence of a kind, and then passed away. What more do you or I? Is it not possible to draw an analogy from humanity itself? Perhaps to some higher order

of intelligence looking down upon man's life, it may seem that only the geniuses of the human race have in any real sense lived; or, as you put it, reached fruition and survived. How many millions of men have been born to produce one genius! How rare they are! Yet how barren that civilization whose history is without them!

We do not feel this to be an immoral arrangement. And though so few ever really live, yet all profit and share in the life of those who do. As a civilization flowers in its geniuses, so does their work contain its seed, its gift to the ages and to all mankind. The great artists and the great writers have synthesized for us an epoch and a people, have recorded them with a discernment and a breadth of view we never reached, but in which now we share.

I think we get truer views of life when we look thus at the things we know than when we try to imagine the psychology of insects or animals.

The Banker: I would like to ask the Zoologist a question. Both he, in his illustrations, and the Social Philosopher, in alluding to a cooling sun, made the assumption that the preservation of life is the highest good. What right have you to put this "biological good" in place of our ordinary moral concepts as a criterion of moral law?

The Zoologist: This right: that I believe we can trace all our moral concepts as evolutionary products from biological principles. Take, for example, the second "great commandment" taught by Jesus: "Thou shalt love thy neighbor as thyself." This is a law of self-preservation for all animals that live in packs. The safety and well-being of one depends upon the well-being and strength of the whole. If the pack is diseased in health or reduced in numbers, then every individual in it is in danger. It "pays" to share alike. I think all our ethical standards are derivable in the same fashion.

The Mathematician: That is an extremely interesting thesis. But has it occurred to you what an extraordinary type of "entire agreement" exists between what you have been saying and the views of Dr. I——, which you championed? While Dr. I—— maintained that morality and ideals existed only in man, you would show us that they are, in fact, biological law. Now, if I believed there was really any great difference between my views and those of Dr. I——, I would claim you as my ally as much as his. But for the present I fail to see why it is necessary to assume that the universe is either moral or immoral. Why is it touched by morality at all? Are not morality and immorality smaller things, applicable to a finite part, but loosing their significance when extended to the infinite whole?

The Clergyman: Your idea is that of "a splendid, unethical God?"

The Social Philosopher: But is not that admission very dangerous to the whole religious point of view? Is not the characteristic of the ordinary religious faith the belief that man's ideals are universal laws?

That good is permanent and will prevail? Does not your fundamental attitude require this assumption, and once departed from do you know where you will end?

The Mathematician: I fear I do not. But whether dangerous or no, this is the way it looks for the moment, and we will see where it leads us by following it, even if we do so with misgivings. Let me elaborate my thought for a moment. What is the origin of our ethical feeling? You speak of it as an ideal held within our own hearts, and to which nature is more or less antagonistic. The Zoologist says the same, yet finds the origin of that ideal in natural biological law. Now it seems to me that an act of ours is moral or immoral according as it is or is not in accordance with our evolution. The picture of the next step, as it were, in that evolution is held in our hearts as an ideal, as our ethical and moral standard. Equally true is it that this next step is in the same general direction as the previous ones (as our evolution must be continuous), so it is natural for us to find the origin of these ethical standards in biological efficiency.

The standard of ethics is thus not fixed for all types of life, but varies according to place in the evolutionary scale. If morality is thus an adjustment of the individual to evolution—that is, to a universal process, or the relation of the part to the whole, it seems absurd to speak of the processes themselves, or the whole itself, as either moral or immoral. Have we not now an escape from our difficulties? The religious instinct appears again as a desire for union with God, with the great moving breath of life, which plays through us and through all creatures. Because this stream of life flows through us in a given direction, we call this direction good or moral, while in reality it is only good for us at this point. It is not the constancy of the direction that is essential, but the continuity of the current.

The Historian: I also see no reason for attributing moral responsibility to natural law. Things are as they are. Nobody thinks of questioning the morality of a proposition of geometry, nor considering that an injustice is done to 2 because 2 and 2 don't make 5, or some other number more than 4. It takes three hundred million eggs to make a tape-worm. Well, that's a question of fact. It is no more immoral than that it should take three eggs to make a cake. Tape-worms are more expensive than cakes, that is all, and on the whole I'm glad they are. Perhaps in time nature will be unable to afford them altogether. Nor do I see any valid ground of objection on the part of the eggs. They have had whatever kind of life a tape-worm's egg is supposed to have. One of them goes on and becomes a tape-worm. Perhaps, from the sad picture you have drawn of its lot as a parent, it wishes that it hadn't!

The Zoologist: My poor tape-worm!

The Historian: Yes, I find it very difficult to grow sentimental over

the fate of those eggs. Unrealized possibilities? Why, the world is full of them. Were it not, the world would end. What are you and what am I? And they are not half so sad as would be their absence. Think for a moment of there being nothing more within us, nothing that we had not worked out and fulfilled.

But the whole trouble is the importation of a set of ideas into an environment where they do not belong. Drummond's *Natural Law in the Spiritual World* is the sort of thing I mean; a reasoning from analogies which do not exist, and the consequent falsification of both religion and science.

The Banker: I wonder whether if the Zoologist had the power he would alter the death rate in tape-worms' eggs.

The Zoologist: I don't believe I would!

The Banker: Then in this particular, at all events, nature's practice does not differ from your own ethical standard? True, you might regret the short-sightedness of the eggs, who could be assumed to view their death as a personal misfortune, but still you would realize that it was best for the world as a whole and would act as nature does. Granted this, I think your illustration fails to help your contention of nature's immorality.

The Zoologist: I spoke of nature's waste and cruelty.

The Mathematician: Wasteful of what? Force never dies, nor energy, nor does matter lessen, or consciousness or feeling ever cease. The form alone changes. And from each form some new thing is gained. Cruel? It surely seems so. But in our own lives would we be without what we have gained from suffering? I suspect much of the cruelty is only apparent; an importation of our own ideas such as the Historian spoke of. My window there, for instance, looks across into a small, old, rickety, two-story building, the ground floor of which is a sweat-shop and the rooms above crowded by a washerwoman and a large family of children, swarming around her tubs and stove. Such surroundings would be misery to me, and I was at first inclined to be somewhat sentimental over their hard fate. But as I have watched them I realize that in truth they are quite satisfied with their dwelling, and would be as unhappy here as I would be there. I was reading my own sensitiveness and desire for privacy into them, who had none of it.

The Social Philosopher: I do not think I can agree with you in such a view as that. Nor can I view nature as anything but the great, blundering, senseless thing it is. It seems to me a far sounder attitude, and also a worthier one, to recognize our ideals as ours, dwelling in our own hearts. Is that not enough for a man? Do we need to bolster up our faith and support of them by attributing them also to nature? Is it not far more splendid to stand alone, if necessary, "thanking whatever Gods may be for my unconquerable soul"?

The Clergyman: "C'est magnifique, mais ce n'est pas la guerre." It is a foolish theatrical sort of splendor. If a man finds his ideals in opposition to nature, opposed to the whole current of human life and universal law, it is time for him to get a new set of ideals. Let us play the game.

The Social Philosopher: You, then, would only fight on the winning side?

The Clergyman: Yes—if you wish to put it so—for what can stand against God? And to assume that all of God's universe is evil because you differ from it is absurd.

The Mathematician: Is not the difference between you really one of dualism versus monism; the Churchman finding all things work together for good, and the Socialist seeing man alone as a saving moral force in a blind universe of cruelty and waste?

The Social Philosopher: But was not the attitude of all religious teachers essentially dualistic in the same fashion? Which one of them idealized human life as you have done to-night? It was to save men from the misery and cruelty of life, to enable them to overcome nature, that Christ taught. And what was the meaning of Buddha's message of renunciation and the way of liberation?

The Clergyman: Buddha! Buddha's too mythical!

The Social Philosopher: No more mythical than Jesus.

The Clergyman: I have no patience with this false pessimistic idealism. A lot of those New England transcendentalists sat in their studies and hatched ideals, and when later they did what they ought to have done at first, and looked out upon the great world as it is, they set up a mighty clamor because the world did not fit their theories. Why should it? Thank God, this universe is bigger and better than your brain or mine. As Ruskin said: "Whenever people don't look at Nature, they always think they can improve her."

Do you know what you ought to do? Stop living on your own thoughts, stop spinning arguments around your soul till you can neither see nor feel the great true heart of Nature. Get out of your corner and do something. Do something for your fellows. Do you know the most optimistic place in this great city? Down in the settlement on ——— Street. There in the slums, in contact with life as it is, and the problems of life—side by side with the hardship and pain and suffering of life—there, those who work learn to know life as it is.

THE SCRIBE.

THE VEDANTA IN DAILY LIFE.*

EVERY land has something to contribute to our life. In many cases we readily recognize our indebtedness. Thus from Rome we get the foundation of our law. From Greece, much of our poetry, philosophy and art. From Palestine, spiritual and humane principles, and a wider ideal of human liberty. We are not less indebted in the detail of our practical life. China has made possible world-navigation, by giving us the compass, world-intercourse by the invention of printing, world-warfare, by discovering gunpowder. To the tribes of the New World, we owe much. The delights of summer, hammocks, canoes, straw hats, even cigarettes and chocolate, all come to us from the Caribs and the natives of the Isthmus.

I should like to make it clear that India also has something to give us, something of great and inestimable worth. And this contribution consists, in my view, of something we greatly need in this great new country of ours: wide general ideas. We have notions in America, in abundance, but with ideas, in the wide Platonic sense, we are less familiar. And this is the lack which may be supplied from India.

To take an example: We talk about people being conscious, losing consciousness, and regaining consciousness. Now a Vedantin would never use the expression, "losing consciousness," nor admit that such an expression can have any proper meaning. In his view, its use is an evidence of confused thinking, or of not thinking at all. A Vedantin would say that consciousness is of such a nature that, if you could by any possibility lose it, you could not conceivably recover it. It is something which could not possibly be derived from anything else, and could not possibly change into anything else. By its very nature, consciousness is beginningless and endless.

It is not difficult to show in what way the Vedantin reaches this understanding of consciousness. Let us begin, he would say, with the prince of a state. He is conscious of himself as prince of such and such a territory, with such and such titles. But he can perfectly well think of himself without thinking either of the territory or the titles; simply as an individual of such and such a name, with such and such bodily appearance. And once more, he can perfectly well think of himself without including either bodily appearance or name, and will yet preserve his sense of selfhood, of being himself, perfectly unimpaired. In just the same way, carrying the same stripping process into more inward regions, he finds that he can lay aside the passional and emotional nature, and

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much of the argumentative mind, as one does in moments of inner stillness, without in the least impairing the sense of selfhood, of being himself. On the contrary, the sense of selfhood is greatly enhanced, cleared and strengthened with each stripping-off, and at last he reaches the final "I am I," pure consciousness, which has been wrapped in so many vestures. Dwelling in that pure consciousness, that final sense of selfhood, "I am I," he realizes that it is one and indivisible; that the inner sense of selfhood is of such a nature that it could not possibly be compounded of other things, or made up of anything else of other nature; that it is single, inherent, original, pure. Nor, were the sense of selfhood interrupted for an instant, is it conceivable that it could ever be restored. We do not lose consciousness when we cease to be conscious of certain fields of observation. I do not cease to be myself, because the train in which I am traveling leaves a certain district behind.

It is just in this matter of the different fields of observation opened up to consciousness that the Vedanta is most distinctive and most valuable. We Western folk habitually look at the world from the point of view of our waking, physical consciousness. We think of reality as what the physical eyes see, the physical senses observe. Thus a few months ago a Western writer maintained that there could be no heaven, because the telescope failed to show such a place on a clear night; and moreover, that the passage of souls thither would be highly precarious, because the earth, and the solar system even, constantly change their position in space.

The Vedantin looks at the universe with other eyes. For him, waking consciousness is not the be-all and end-all, but only one among many similar modes of being. Of these, he reckons four, as being naturally divided from each other in a very marked way. There is, first, the physical, waking consciousness of our ordinary daily life. Then there is what the Vedantin calls dream-consciousness, reached, ordinarily speaking, by going to sleep. The Vedantin analyses it very clearly. What has been seen in waking, he says, is seen again in dream. What has been heard is heard again. What has been perceived by the other senses is perceived again. So far, this is much the view of our Western psychology. But the Vedantin adds: "Things seen and unseen, things heard and unheard, things perceived and unperceived"; thus suggesting that there are other sources and objects of dream-consciousness than the images derived from walking life.

These images, these pictures in the mind, the Vedantin regards as both real and durable. It would not be misleading to say that he considers them to be forms in the ether, just as physical objects are forms in physical matter. And in general, one might speak of dream-consciousness as being, in the view of the Vedantin, a perceiving of things in the field, or on the plane, of the ether.

One may find much support for this association of things psychic with things etheric in the close analogy between certain classes of psychic phenomena with others recognized as etheric. Thus the ability of certain clairvoyants to see through physical objects is closely analogous to what we know of the X-Rays. And what we know of telepathy is very similar to the now familiar phenomena of the Hertzian rays used in wireless telegraphy. It is a strong point in favor of the psychics, that in both cases they made their discoveries first, the psychical power being described and defined before its physical counterpart was discovered.

So that a Vedantin would be inclined to speak of the objects of dream-consciousness as being in the ether, and as being visible, audible, tangible, and so forth, to the dream-consciousness, very much as the things of physical life are perceptible to our bodily senses. And the Vedantin would add that these psychical objects are perceptible in two ways: primarily, in dreaming; but also in waking consciousness, as a second field of objects, overlaid, so to say, on the field of physical objects which we call the outer world. Much of our "thinking" consists in resting the perceiving consciousness on these psychical objects, these mind-images, which we review, arrange, classify and so forth, in our "mental processes," the consciousness running from one to another, as the sunlight runs from wave to wave.

The third field of consciousness is called by the Vedantin "dreamlessness." And this may remind us that, after a certain point, we shall find the Vedantin using only negative expressions to define higher things. He tells us what they are not, rather than what they are. And this, not at all because he believes that higher things are in their nature negative. Quite the contrary, he believes that they are the only lasting realities. But he is most careful to guard our conceptions of higher things against impurity, against the attribution to them of material and physical characters, such as disfigure, for example, the heaven in which the Moslem heart is supposed to delight.

Yet we are told a little more of the third field of consciousness, than the merely negative fact that it is "dreamless." The full phrase in the Sanskrit is very suggestive: "When entering into rest, he dreams no more dreams, and desires no more desires, then in him that bliss arises." And another Upanished carries the thought further. Speaking of the consciousness in dreamlessness, this ancient scripture declares that there "the Spirit sees not; yet seeing not, he sees. For the energy that dwelt in sight cannot cease, because it is everlasting. But there is no other besides the Spirit, or separate from him, for him to see." And so with the other powers, perceptive and active alike. The energy in them is everlasting, but their character is transformed.

Here, the dominant thought is that of union, of oneness. The separate powers are united in a single intuitive consciousness. The sense

of separateness is lost, so that souls are no longer held apart and isolated from each other and from divine life. "The partition-wall is broken down, and the twain are made one," to use Saint Paul's graphic and eminently Vedantin expression. There is also the suggestion, that the powers thus united expand in a new way on the other side of dreamland; and that there, and not in astronomical space, the kingdom of heaven is to be found.

As before, this spiritual consciousness is to be reached in two ways: in the deep sleep of dreamlessness, and in waking life. We know its apparitions in waking as love, as inspiration, as valor; it dwells in all that is divine in our human life. In the spiritual realm all souls are at one, and there universal brotherhood is "a fact in nature." In the natural world, we can feel the brooding presence of that divine reality, and give it effect by self-sacrifice, by purity, by unselfish love, by courage, by creative work. Thus the divine will is performed, "as in heaven, so on earth." He who loves his neighbor as himself, according to the Vedantin, fulfills the divine law, and the Upanishads again and again insist that we shall see self in all beings, and all beings in self. Thus is brotherly love made to rest on a primary reality, known directly in spiritual consciousness.

Above this third field of consciousness, there is a fourth. Above the spiritual, there is the divine. Of that, little can be said. The Upanishads tell us that it is the consciousness of the Oversoul; that it is "benign and undivided," that it is divine peace, that it is the Supreme Soul. Perhaps we can best illustrate the idea, by referring to a very intuitional book, published five or six years ago, with the title "Cosmic Consciousness," wherein the author sought to show that, just as direct consciousness rises into self-consciousness, so self-consciousness rises into Cosmic Consciousness, which has appeared in the greatest masters of our race, in Buddha, in Christ, in supreme poets like Dante, in creators like Balzac. The phrase is an excellent one, and may well stand as an indication of the Vedantin view of the fourth state.

We have thus a splendid and orderly conception of consciousness, as one, universal, continuous. And, just as Western thought has grasped the great unprovable truths of the conservation of matter and the conservation of energy, so Eastern thought has always held the kindred doctrine of the conservation of consciousness, the continuity of consciousness, which manifests itself in the four modes already outlined.

Another direction in which the Vedanta develops the same idea. We have all heard of the doctrine of Reincarnation, of development through an ordered series of bodily lives. And we have likewise heard the very logical and cogent defense of this idea which is put forward by Eastern teachers. The logic is cogent. The argument is exceedingly strong. Yet we should do well to remember that this belief is not held in the

East as a result of argument, nor as a conclusion of logic. It is rather a fruit of direct experience, one of the fruits gathered on "the small old path, stretching far away, the path the seers tread, who go to the Eternal:" The seers speak of rebirth, not because they think rebirth probable, but because they know rebirth to be a fact. They tell of former births, because they remember them; they tell of future births, because they foresee them. Thus Krishna says to Arjuna:

"Many are my past births, Arjuna, and thine also; mine I remember; but thou rememberest not." And in exactly the same way we find the Buddha speaking constantly as one who remembered his former births, and indeed this memory gives their form to a characteristic series of his teachings. He constantly illustrates moral situations by the appeal to former births, not as a matter of speculation, but of direct perception. So the Buddhists give precise and very intelligible directions for the recovery of this memory, and one has only to study them, to see how credible they are. Patanjali gave like directions, before the Buddhist philosophers, for the author of the Yoga Sutras was probably a contemporary of the Buddha himself.

The memory of the past births is looked on as a fruit of development, of the unfoldment and awakening of the third consciousness, which takes us to that part of our being that has lived through many births. In waking up to a knowledge of our spiritual life, we awake also to a knowledge of the stages through which that spiritual life has passed.

This "great awakening" is a fundamental part of the Vedanta teaching, though one which I shall speak of only very briefly. It marks a turning point in the history of the soul, an event of deep moment and high seriousness. How seriously this turning point is viewed in the Eastern wisdom, may be illustrated by two examples from the Indian books. Take first the Katha Upanishad, translated by Edwin Arnold under the title: "The Secret of Death," and also translated as "In the House of Death." Here the symbol used is that so familiar in the New Testament, the sacrifice of the son by the father; the sacrifice of the personality to the Higher Self. In the Katha Upanishad, the father first makes lesser offerings, just as, in the parables, the householder sends first his servants and then his son. So the father of Nachiketas offers first cattle, and then his son, giving the boy as an offering to king Death. The boy descends to the House of Death; and, as the monarch is absent, he waits three days at the door. Then Death returns, and, to make amends, offers him three wishes. So the boy asks, and Death answers.

This is the frame of a mystery-drama, representing the great awakening, and the choice of Death as the initiator shows the reverence in which the theme was held in ancient India. We have a like example in the Bhagavad Gita, where Arjuna is represented as standing on the field of battle where the arrows are already falling. Nor is any element

of tragedy lacking; for this is a battle of close kin, a battle of brothers contending for a kingdom. Here again we see what a high matter this great awakening was, for the sages of India. We have a third instance in the great renunciation of Siddhartha the compassionate, who gives up kingdom and father and mother and all things, to follow the divine light. This too is the theme of the Gospels.

We may consider the matter in this way: For most of us, life is a contest with material obstacles, for material success. We are still under the animal struggle for existence; we are still adventurers in nature. But there comes a time when we perceive an alternative path. Instead of regarding ourselves as adventurers in nature, struggling against natural forces and the resistance of others, we come to see ourselves as children of the Divine Will, sent into the world to work the works of that Will, and with no duties other than that. We lay aside our own ambitions, hopes, fears, longings, expectations, and set ourselves ardently to seeking the Will of the Divine, and to carrying it out; and in so doing, we realize that we have discovered the great secret.

This transformation of life, called in the New Testament, "metanoia," is thus expressed in the Upanishads: "When all desires that dwell in the heart are let go, the mortal becomes immortal, and enters the Eternal." Thus untying the knot of separateness, which binds us to the physical self of matter, we may rise through psychic to spiritual consciousness, as the lotus, rooted in the mud, passes upward through the water, and opens its bloom in the sunlight.

This may well suggest to us another use of the ideas of the Vedanta. They make clear and intelligible to us much that has been obscure in religious thought, and especially in the thought of the Gospels. We can see far more clearly what is meant by the kingdom of heaven, the hidden treasure, when we understand the Vedanta teaching of the spiritual world taking its place in the orderly continuity of consciousness. And indeed that very symbol of the hidden treasure, used in the parables for the kingdom of heaven, was earlier used in the Upanishads for the divine consciousness of the Oversoul.

We shall come to realize also how much of the religious experience of the West rests on the same basis. For a knowledge of the Vedanta will make us understand what Saint Paul meant, when he said: "I knew a man in Christ, above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."

Closely similar are the words of Saint John: "After this I looked, and behold a door was opened in heaven: and the first voice . . .

said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the spirit . . . ."

Very beautiful also is the description of the "cosmic consciousness" of another Western Saint, Columba of Donegal, who: "did not deny that by some divine intuition, and through a wonderful expansion of his inner soul, he beheld the whole universe drawn together and laid open to his sight as in one ray of the sun."

We find Saint Catharine of Siena rising to the same divine consciousness, when, speaking for the Oversoul, she says: "Thus considering that all that happens to them comes from Me, they are strong with an invincible patience, and bear all things, not only with resignation, but with cheerfulness and joy, tasting in all things that befall them outwardly or inwardly the sweetness of My ineffable love." Is not this the very accent of the Vedanta, as when Krishna says: "Ever doing honor to Me, they bow down to Me in love, drawing near to Me in perpetual union."

And not less noteworthy than the identity of terms in which this divine consciousness is described, by so many seers, in so many lands, is the unity of view which all alike give of the spiritual world, the structure of the spiritual universe. One example of this was given in the *Theosophical Quarterly* for January, where it was shown that the seer of the Apocalypse and the seer of the Bhagavad Gita give an identical view of the divine realm, and of the just men made perfect who dwell there. More noteworthy still is the unity of spiritual law set forth by all these seers, the law of righteousness, of purity, of self-sacrifice, of courage, the law of divine valor, which opens the door of heavenly worlds.

Thus we may draw from the Vedanta, from the ancient wisdom of India, very much that is available for our daily life. We may reach, first, a sound philosophical science, which will enable our understanding to escape from confusion, and to perceive the universe in true proportion, in orderly realms revealed consecutively to consciousness. Then we may gain a sound understanding of religion, whereby many hard matters will become easy, many stumbling blocks be removed, many enigmas solved, many crooked paths made straight. And, lastly we may gain a truer comprehension of life itself, as the field of divine law, in ceaseless operation, weighing motes and feathers as well as worlds, a law akin to the divine consciousness in the hidden place of our hearts.

And finding this wonderful unity in the spiritual teaching of all times, we shall see in these teachings, not the view of this teacher or of that, but the veritable voice of that Oversoul, toward which all consciousness and all life tend, and which is the source not only of spiritual teachings, but of the spiritual world itself, wherein all worlds rest.

CHARLES JOHNSTON.

THE IDEAL IN POLITICS.

FROM the point of view of modern politics, the title of this paper would appear to be a misnomer. Ideals occupy an insignificant place in the political life of to-day. That an Ideal *should be* the informing soul of politics, national or international, it is the aim of this paper to demonstrate; and to demonstrate, moreover, without dissection of any political party or creed.

In the search for correct thought as a preliminary to right action, we do wisely if we examine the universal model—the spiritual Law and Mode manifesting through Nature. We find that spirit—or life and consciousness—permeates matter down to the last atom of substance. Analogy, then, would lead us to expect that an Ideal should be the breath and life of all systems of thought that are destined to move the world, and to assist the march of Evolution. We do, in fact, find recognition of this truth among all genuine workers, the creators, those who work for the love of the work in itself. To such as these, the ideal model always stands forth clearly before their inner eye.

The public mind, however, *as such,* is as yet inchoate, elemental: it has barely conceived the idea that there is any necessity for the presence of an Ideal at the core of all action, human and divine. This gap in the general thought has arisen, to a very great extent, from the hardening effects of creed and dogma upon human life. Dogma prevails in many departments of thought: nowhere is its petrifying Medusa head more clearly seen than in the idea that man is, to a large extent, a creature destined to live the best part of his existence, to reap his most actual harvests, to possess his most vivid consciousness upon the material plane. Religion combats the belief. But Religion has not that vital grip upon the public mind which could alone sway public action. It is an instinctive belief, rooted in the brain-mind, and it follows that matters of all kinds are mainly judged by men, from their effects or results—often their immediate results—upon the material plane. We admit—some of us—that a man may die for his Ideal; poor as is our modern life, we have seen a nation rising in its unit-mass to do the same, we have held our breath in amazement—almost in recoil—at the sight of thousands who held their own lives as nothing compared to the national Ideal, the national honor and Soul.

It is through Religion that we might look to find some relaxation of the materialistic attitude of western nations. Doubtless we do find it so relaxed in individual cases. But the great religious hierarchies *as such*

have become embedded in the material mould of the world. Tithe and tax; creed and countercreed; the unreal values of formulæ and definitions; the grip of carnalized teachings—once spiritual—upon the civilization of our era: all these translated into terms of wealth, following and power, have accumulated barnacle-like around religious Ideals, associating these, in the minds of men, with temporal power and material benefits. So it has at last come about, under the quickening touch of the Spirit, that some western nations find themselves placed to-day where they must make a choice between national Freedom in Religion—the disassociation of the temporal and the spiritual powers—and political diminishment; while the churches are confronted with the same choice; that of leaving to Cæsar what pertains to Cæsar, if they would share with God that which pertains to life in God. It is from the recognition, complete and profound, that Religion is a life and not a creed; that Religion is the aspiration of the Soul toward *its* true Being; the recognition that the spiritual world strives to inform and to permeate the material world with its high rule and Law; it is from this recognition that we may hope to reach that bridge of thought which will convey to the heart of every action, the Ideal around which its constituent parts should freely group. This conception of Religion is rapidly gaining ground in the West, and nowhere more rapidly than among devoted and sincerely religious minds in the churches, both lay and clerical.

Another obscurant undoubtedly exists in the fact that the public mind has not as yet awakened to the scientific idea of Evolution. Evolution, if it *is* at all, must be found in all things. A law of Progress cannot be spasmodic; it must be continuous, or it is no law. There is too much failure to perceive that the goal of Evolution is spiritual life, and not material life; that the vast descending arc bends, and returns upon itself. Each step made by the human unit—or by the national unit-mass—away from the real goal of Evolution impedes the true march of events, precipitating discord and confusion. Material benefits; the crude obviousness of immediate results; the fixed concepts of bodily life, physical frame and brain-mind as the major portion of a man; the refusal to throw a span over death and to conceive of life beyond that vanishing point as sequential and concordant; these and other slurs of thought have robbed daily life of the sweet and sane breath of the Ideal.

How, then, has the public indifference to the true Ideal of Evolution effected the political life of our era? The answer is not far to seek. The idea of Evolution as applied to Political Economy has not dawned across the public mind at all. Each party in a modern State is content to demonstrate that its creed—or form of political belief—is correctly in line with some chosen writers of the past, or of to-day. Few, indeed, appear to be aware of the truth of the world-science which we call Evolution, must also prevail in the sphere of Politics to its uttermost circle. We

must expect to find the Art of Government, like that of self-government, proceeding upon lines of spiritual law, not upon lines of human dogmatism. A recent writer, commenting upon the writings of Dr. Crozier, says that the learned Doctor "has set himself to show that, in the science of Political Economy, that principle of Evolution by virtue of which it built itself into its present form has lost none of its energies, and that the conclusions of its most skilful exponents cannot be regarded as final, for the reason that the science deals with conditions which are liable to an eternal flux and change, and that, so far, no ruling principles have been evolved which cover the *whole* of the points in dispute."

In examining the social and political structure from century to century, we are dealing with infinitely fluctuating conditions, the entire series of which is enormously effected by the minds and actions of men living at the time. This series is also subject, in its entirety, to all the variations and re-adjustments of universal Law. The attempt to cut out some small, chosen portion of this deep theme and to round it to a political creed, is a method as fatal politically, as it is admitted to be in Art and Science: as fatal as it must be in Religion. Evolution, that mode by means of which the Welt-Geist *consciously* constructs and pushes its Plan, is not to be denied its way at any stage or point of life. In short: Politics must be considered as another manifestation of the Soul, and not as a means of national or self aggrandizement; nor for the exploitation of party purposes. Here, as elsewhere, the mind must avoid a tendency to harden and formalize on the one hand, the tendency to analyze and dispute on the other. We must glide between the political Scylla and Charybdis to the open sea of synthetic, national Ideals.

How is this to be done? How are we to bring the Ideal into the sphere of practical politics?

The answer lies here: We must find the underlying Principles governing Evolution. These found, we must not measure them by material measures, but by the breadth and length of eternal Ideals. Proposed political action must be scrutinized for its relation to the good of the world—in other words, for its connection with the Evolution of the world.

Let us abandon, for the moment, the conventional idea of Politics, and adopt another point of view.

In this suggested point of view we shall find that each nation, like each man, has a mind, which mind is evolving towards the national Genius, or Soul. The mind of a nation, like the mind of a man, is not perfected; it is developing towards a higher degree of wisdom, to culminate, let us hope, in a spiritual Ideal, or Logos—the national Over-Soul. Some nations are as yet undeveloped, elemental; in others we find the presence of the national Soul plainly indicated, by such traits, among others, as the following:

Law and a sense of obedience to Law. This fundamental trait is an absolute necessity in the development of the Soul. Through obedience to Law, man learns to govern and subordinate his lower self. When this trait manifests in the national life, we may feel sure that the units of the nation have made a decided step, *as a whole,* in the life of the Soul. We may expect to see the men of such a nation led by national destiny and individual duty to carry their genius for Law, Order and Obedience—for just organization and self-control—into lands and tribal conditions where no such trait exists as yet; for those who make a step in learning must in their turn teach; those who have received must impart; so runs the universal, spiritual Law.

Another nation may exhibit the trait of extreme and patient attention to detail, to Order. Order is heaven's first law: it is that which is, and was, and ever shall be. Through Order, by Order, in Order, all things come forth into manifestation. The march of the spheres is ordered: the evolution of angelic hosts and hierarchies of powers as well. Order is a grand trait to be builded into the Soul of a nation. A third nation may exhibit Courage and Energy: a fourth may have a gift for Imagination of a high order, and this would make its practical life sober and moderate, its inner life spiritual and profound. It is one of the most practical and industrious of western nations which is said to have produced the greatest number of true mystics. The *true* mystic is no dreamer, as so many think: he is a man of practical duty, of cheerfulness and a contented heart. The thinker who studies national traits synthetically is soon convinced that nations, like men, have a Soul.

Following out this line of thought, the next step is the recognition of the fact that the Soul of any one, among the host of nations, is not as yet perfect; it has not yet reached the condition of a Genius at one with the Over-Soul, able to move and to inspire its units with a perception of spiritual Law. Older nations, we believe, have in the past reached this period of efflorescence; the national Soul has informed and guided all those of the nation who were able and ready to receive the efflux; then, the era of efflorescence ended, the advanced human Souls passed on to other departments of life, and the nation, abandoned by its Soul, or real life, sank in the scale of Being to the condition of a shell or husk of Form, inhabited by lower lives. Its Light had passed on; but its form still cohered. The condition put forward in the *Secret Doctrine,* and similar books, as being the condition of the moon or any planet from which the higher principles have fled, is a corresponding condition.

The prevalence of the ruling Genius, or Soul of a nation, renders it easier for the men and women born in that nation to acquire the traits of the national Soul. Thereby, as we shall see, they do incur a debt to the national Soul, a debt which they neglect at their peril.

The national Soul, patterned after the World-Soul, can only become enriched by the advance of its human units: their evolution it is which assists and maintains the spiritual development of the national Soul. Reciprocal service is rendered. Action and reaction come into play. Evolution marches on. The human Souls are the flowers: the national Genius, perfected, is the sublime fruit.

Looked at from this point of view, we can see that each Religion, and each form of Government, is the expression, in time and space, of the need of the national mind at *that* period of its history. Egos requiring to learn that especial lesson, incarnate in the land where it is going on.

The lesson learned, what then? Is it to remain the same? Is not the primer exchanged for a more advanced book? It must be so. Therefore there should be a perfect and entire individual freedom on the part of humanity to learn the next page of the great Book. Everything that interferes with this individual freedom of choice, or that would impose conditions of rigidity upon the free development of the national choice and the national freedom, must be banned. Forms of Government alter: none are perfect, hence none are final. Is there any virtue in finality? There is none. Nature is splendidly iconoclastic in her rulings. At times she is frankly radical; she amputates and excises with ruthless but beneficial precision. Then she turns conservative: preserving and embalming are her chosen modes. Again she is liberal and free, and her winds blow all ways on earth and sea. Never may the student lag or sleep who studies her book. Always she teaches the lesson that, as once said, the evolution of the Soul is "accomplished by a process analogous to the drawing in and out of the breath. In this alternation consists the essence of life at one stage." The watchword of Evolution is change. The mandate is ebb and flow: influx and efflux: change and counter-change: Absorption: Disappearance: Reappearance. In a word: Evolution.

Coming down to a particular instance: how would these ideas apply in the case of a man?

We will suppose an individual case, the case of a man—call him X., for each man is an unknown quantity to himself. X. is just entering upon his adult life. He is of age, and has, shall we say, a mind turned towards right action, a religious mind. He regards the universe as a manifestation of spiritual Law, and he wishes to live in accord with that Law, so far as he is able to learn it. He naturally turns to the consideration of the duties pertaining to his own place in Life, and he will be careful not to assume any duties other than those which are his. Consequently he will ask himself: What are my duties? Have I a duty at this point? or in that other respect?

Where does my duty lie? In politics, for example, he will ask himself: Have I any duty in that direction? Whether merely as a voter, or as a representative; have I a duty towards the political life of my nation?

Now this question of politics is really a wide and deep question, one that no amount of chamber study and thought can solve without experience of an extensive kind. Not all men, not even a majority of men, are fitted by training, by education, by dispassion, by close observation of wide areas of Life, by human sympathy and comprehension—to say nothing of the primary necessity of self-control —to legislate at all. A very large proportion of those who have the franchise are seen to be utterly unfitted to exercise it wisely: how can they act wisely when they really have no first hand and real information about the subject? In some nations there seems to be a prevalent idea that a majority of citizens should attempt this difficult art of political enfranchisement. In this Country* the idea is under forty years old, and the sad prognostications of those who opposed it, forcibly at the outset, are not all unfulfilled. With this point, however, the present paper has no concern at all. It is only desired to point out that almost every political unit to-day—the human units—argues from a supposed bed-rock of unalterable fact that the right and duty of political action inheres—as if by nature—in the majority of men. On what fact, historical or natural, is this assumption based? The present methods of enfranchisement in the countries which have a franchise are still under trial. The American experiment is the oldest of the kind, and it is comparatively young —and by no means a success. The truth escapes the view of the ordinary "man-in-the-street," but it is true that all the present modes of Government have been tried already, practically and in essence, and all have failed. Why? Because in the great round and cyclic change of evolutionary progress, the Soul of a nation is best served, best represented, now by one mode of political Rule, now by another. We see this if we allow our minds to embrace wider areas of study and thought. Nature, let us not forget it, "exists for the purposes of Soul." With nations it is the same: nations exist for the same purposes.

The idea at present prevalent, that every man should attempt the exercise of the difficult art of political action, is an absurdity which only becomes comprehensible on the ground that mankind, not yet evolved, as a whole, beyond the human-animal stage, must learn self-control and self-government in the world school: at least, he shall have the opportunity of so doing. So we are put into the political kindergarten, to learn in our games, which we take in deadly

* England.

earnest. We learn, if we be docile and willing, as well as intelligent, through the friction and follies engendered by our child-like attempt to govern nations before we are able to govern our personal selves. But all the same our effort reacts upon the nation at large, and so aids its Evolution. This, some think, is the underlying purpose of the present stage of political development. We are to learn through political disaster our own urgent need of self-control, discretion and dispassion. We are to learn that no mode of Government hath virtue in itself: no political creed is right or final. We are to learn to examine each political step as we would examine each step of our personal duty, seeking to see what it involves, and how it stands in principles. We are to learn that the national Soul evolves through the alternation of opposites. In its progress it uses men and parties indifferently—and it is well for the man whose intuition and grasp upon principles demonstrate to him where, and with what party and method the *next step* lies. All Nature is forcing this truth home upon our slow minds, and when we catch a glimpse of it, our knowledge will react towards the national life, and will permanently enrich it.

The nations have each their own modification of the Ideal form of Government. It would seem as if each such modification were the expression, not only of the development of a nation, so far as it has progressed, but also an indication of the experience demanded *at the time* by the national Soul evolving through that nation. When the Soul has satisfied that especial need, the form of Government will *inevitably* alter: it alters at the need of the national Soul. The alteration is often attended by social upheaval. In the same way, it is said, the final departure of the national Soul from a nation far advanced in decay, is attended by physical upheaval and submergence, as we read was the case with Atlantis. All these considerations should help us to divest our minds of the false idea that any one mode of Government, or any one political party is alone right and true. There is truth in all things, even though it be but a gleam. He who considers every method or proposal upon its own, individual merits, is able to discern "that which shines through"; not he who accepts a proposition wholesale, for the sake of some merit with which his mind invests it as a whole, dressed in authority and finality.

So long as any form of Government still endures, forces are developed by the oscillation of parties; this interchange and development of force, in its ebb and flow, is that which maintains the Government in life: without the oscillation all Governments would come to an end through decay. In other words, the oscillation supplies the forces which are its life, in the same way as life is maintained in the physical body through the development of life powers under the struggle of opposites

which liberate all that the body requires for its life. None of these modes of development have any super-excellence in themselves, whether in nations or in the physical frame. They all provide a field for the necessary alternations by means of which the Soul—national or human—gains experience in any particular direction. Each party thus does a work *of its own kind* while it is in power: each is used by the Powers guiding the evolution of nations from behind the screen of material life. When a party is not in office, it provides the necessary opposition by means of which the ruling party has something to push against and so strengthens its work. When the nation no longer requires that given form of Government for its evolutionary experience, the form will pass away into the silence and a new form will arise.

Hence our friend X. would do well to ask himself, in the exercise of his common sense: Have I, in my place of life, any duty towards Politics at all? If he has not, he will avoid embracing a duty not his own, and breeding confusion thereby; but if so be he has a duty, he will not surrender it. It may be that he has inherited a physical body—an instrument—with aptitudes towards political life, a body parented by those used to govern and to organize. If this be so, he has, as to his instrument, a tool which the Soul behind can the more readily use; and this fact would appear, in the absence of counterbalancing facts, to convey a hint of duty. Or it may be that in his mental heredity—the heredity of Himself, his Greater Self—there is that inheritance of mind or heart which needs further expression and experience of political life. We need only point out that a process of selection such as this, *voluntarily* engaged in by thinking men, might possibly have the happy effect of weeding out from the overgrown political field, some, whose destiny, duty and aptitude do not conduct them there. Public life and private manners would benefit by the absence of the politically unfit from the political arena—unfit, in the sense that no man is really fitted for that which is not his duty. Of course this is a point which must be left to the heart and conscience of each individual man. We need only note that a great point would be gained if we could provide that each man should ask himself, first: Have I the duty of political action? Second: If I have such a duty, what form does it take? He would examine his own fitness, his own fair-mindedness, his own perceptive and synthetic abilities to see if perchance there were that in him which could be incorporated into the political life of his nation with advantage to that nation. The nation would then be the gainer—immensely the gainer—by such an act of self-examination, in lieu of the commonplace hodge-podge of routine ambition and self-display by which mankind claims its supposed "rights"; as if some such thing as "rights" had existed from time immemorial. The true "rights" of man are deeply hidden within the Soul and the life of the Soul, and are manifested upon the material plane only through his duties. But

the sublime, ancient virtue—Abstention,—is almost submerged in modern life.

Granted that X. has asked himself these questions, and has decided that it is his duty to take part in the political movement of his nation, we may now further suppose that he will wish to find a touchstone of wise political action. At this stage his earnestness will protect him from the pit which yawns for those who adopt a hard and fast attitude. Seeking this touchstone, we believe that he will find it in principles. He will examine the principles underlying: a. His own proposed political action. b. The political concepts of the various political parties within the State, and the steps which they propose to take. (As often as not he will find the proposed step and the official creed, utterly at variance with one another. In politics, as elsewhere, the word and the action are frequently opposite in direction.) c. The principles which ensoul any question which may come up for decision, and whether these be retrograde or no. d. The national Ideal. e. His own Ideal.

Principles—the principles of Soul—will thus provide him with the alchemical solvent which he requires. For it is alchemical, this purpose of resolving crude modes of thought and action into their underlying principles, and then submitting them to the conscience, the judgment seat. Being thoughtful, he will not attempt to infuse his personality and its preferences into the Ideals which he seeks and longs to find. He will be on his guard against his lower nature as he starts out upon his great adventure. He will go to Nature for her model. In her sage companionship he will seek to match his earthly colors with hers; to weave his human web upon that plan of which the poet wrote:

> "Slow grows the splendid pattern that she weaves
> Her wistful hands between."

He will observe the ceaseless vortex of Nature, the grind of eternal change. How the Soul now builds to secure experience for a central unit, or idea, and now destroys to free that unit from the fetters of Form. He will see that all Nature is subordinated to the requirements of the evolving Soul; he will understand that all of himself which is lower than the Soul must be subordinate as well. He will realize that Nature and human nature are extensions of one mode and Law: that principles work in and through life as a whole, and that these principles alone endure. He will come to accept political change as he does the waning and the waxing of the moon; the play of the tides; the alternations of the seasons; of life and death; of all the "pairs of opposites." Coming into closer human range, he will note that quaint trait in us, by virtue of which, many who are proudly free from religious dogma, will accept, will even wrangle for a political dogma, remaining blind to the truth that, whatever form

dogma assumes in us—whether political, scientific, artistic, religious—it still *is* dogma, and we are still enslaved. So seeing, he will come to place his faith more and more upon the principles of Soul. Face to face with some proposed political action, he will ask himself: is it just, not to some among men, but to *all* men? Is it merciful, slow to judge—not some—but *all* men? Is it in line with the national Ideal—and my Ideal? Does it make for freedom—not political or social freedom, but for true freedom; freedom of choice on the part of the individual; freedom of choice on the part of the nation: does it impose rigid conditions, trite uniformity upon the human soul; or does it leave men free to choose? Does it assist the nation to conquer its own lower tendencies, its instinct for grip and grasp, for the material as against the spiritual? Does it make for national unity and international fraternity? Does it treat our neighbor as we would be dealt with by him: does it fulfil an inherited duty on the nation's part? Is the fraternity a phantasm of material conditions and assumed "rights"? Or is it a spiritual product, a unity in diversity? Is it ensouled by obedience to the laws of the real world? He will demand national rectitude: in what should the rectitude of a nation differ from that of a man? This question he will ask of the national advisors, and he will supply the answer: It differs only in its magnitude; is not the whole greater than a part? He will remind them and himself that days have been—"when none were for a party, but all were for the State"—and that such days may yet again be.

Such is the view which we venture to set before you. We make but one claim for it—that it is our Ideal. A man who holds this Ideal will fight the battle which each man must fight within himself. He will make many mistakes, owing to his human prejudices, his mental and other limitations; but his feet will be set upon the right path. His errors will be all his own; but his effort and right motive will be taken up into the Soul of the nation, and will flower there. He will be one of those rare men for whom all nations wait—a Patriot. He will place the material interest of his nation lower than her permanent gain in principle. He will see with a prophet's eye that the nation which abides by the right, and follows its own Genius, cannot fail: it is a part of the building Principle of the world. So he will know no fear. He will understand that to the Motherland he owes—under spiritual Law—his human body, his human sphere of action, his parentage, his "local habitation and a name," and he will never forget to pay the debt. He will ever be loyal to the sweet Motherland to which he owes so much. He will never speak in the gate of her enemies, nor enter the council of her foes. He will not approach her in her hour of shame and failure. Her woes will be his woes; her sin, his sin; her triumph,

his victory. Not that he will see her always right; far from it; is she not a composite of erring human lives, like his own? But he will see that he dare not censure her; that he is involved, consciously or unconsciously, in her every action. If he would purify her, or any of her modes, let him first purify himself. He will learn from his heart in the silent hours that a long, long penalty lies before those who are false to their Motherland; those who betray the national Soul. He will contemplate the world-citizen, and the exile, and will see that these share his duties, as he shares theirs.

Thus following his Ideal, his mind will enlarge, nourished by the forces of his heart, and in his political action, as in his abstention, he will ask himself one question only: it will be the same question that he asks of his conscience and before God at the close of the day. He has come to see that his duty to his nation is rounded at every point—social, industrial or political—by the exercise of the attributes of his Soul. Life is one: he will not dismember his life, but will transmit one central purpose through its days—the purpose of the Soul.

In seeking the Ideal, he seeks for something better and higher than himself. And yet, when he has made that Ideal his own, and has interwoven it into his daily life, he makes the sudden and radiant discovery that this which he has so longed to find is indeed himself: a self of greater stature and aglow with the light of the Soul. Slowly becoming aware of this light, he lifts his heart in prayer to that God whose Being he comprehends but dimly, but whose Love he has felt, asking that his mind may be clarified by the vision of the Ideal—and shining through that Ideal, the Divine Reality. That prayer never goes unanswered. By the time that he has made it, he will have merged politics, and with them, all the rest of his life, into his Religion, the Religion of his heart, which shall guide his every action to the end.

JASPER NIEMAND.

The existence of higher beings and of a Highest Being, is a fundamental element in every religious creed; and I maintain that it is hopelessly unscientific to imagine it possible that man is the highest intelligent existence—that we dwellers on this planet know more about the universe than any other sentient being.

SIR OLIVER LODGE.

MYSTICAL MOVEMENTS OF THE MIDDLE AGES.

II.

THE FRIENDS OF GOD.

IN about the middle of the 14th Century there was a great preacher in the City of Strasburg, who was famous throughout the whole of Germany, and, indeed, of Europe, for his learning and his piety. No one could so ably expound the Scriptures and touch the hearts of his hearers as this good man. His fellow townsmen were proud of him, and their pride was gratified by the crowds who came to sit at his feet and learn. John Tauler was meek and modest, but it was hard for him not to feel that he was wiser, and may be holier, than other men. He had heard many flattering speeches, and had, perhaps, come to believe that some of them were true.

One day, among his many listeners, sat a stranger who had come a long distance, all the way from the snowy Alps of the Bernese Oberland. He was a grave, and yet a simple looking man, many years younger than Dr. Tauler, at whom he gazed with yearning, loving eyes, as a mother might look at her child when it had grown to be big and famous. Five times he came and listened to Dr. Tauler preach, and then he sought him out and asked permission to confess to him. And he continued to come and confess to the Master for five weeks. Then, one day, he said:

"Dear Sir, I beg you for God's sake to preach us a sermon showing how a man may attain to the highest point it is given us to reach while yet we live in this world."

"Ah, dear son," the Master answered, "What dost thou ask? How should I tell thee of such high things, for well I know thou wouldst understand but little thereof." And the man answered:

"Dear Master, even though I would understand but little thereof, yet I thirst after it. And see what multitudes flock to hear you. If there were but one among them that could understand you, your labor were well bestowed."

And the man did not cease his importunities until Tauler promised to prepare and preach such a sermon after he had given the thought and study which would be necessary for so high a theme. At last the day came, and people flocked from far and near to hear the great sermon, among them being the man from the Bernese Oberland, whose name was Nicholas.

The Master began by telling of those who attain by means of images and forms, and by studying the opinions of other men, which we would call "Head Doctrine." Then he spoke of those who, dead to the world, humbly press forward until God finds a resting place in their Souls and draws them to Him. "But such people," he continued, "are rare, for they must have a boundless humility, an unclouded understanding, an undaunted will. They may be known by twenty-four marks.

1st. They have love.

2d. They are emptied of themselves.

3d. They are utterly resigned to God.

4th. They do not seek anything for themselves.

5th. They attain to true contentment by not seeking their own ends.

6th. They seek to know the will of God, and then do their uttermost to fulfil it.

7th. They daily resign their will to the will of God.

8th. They dedicate all their power to the service of God.

9th. They cultivate the sense of the presence of God.

10th. They accept all pleasures and pains as the will of God.

11th. They are not led captive by lusting after created things.

12th. They are never moved from the truth by contradiction or mishap.

13th. They are not deceived by false appearances, but accept things as they really are in a spirit of loving kindness.

14th. They are armed with all virtues and fight against all sin and vice.

15th. They mark what God requires of them, order their lives accordingly, and act up to their professions.

16th. They are people of few words, but much inward life.

17th. They are blameless and righteous, but not puffed up with pride.

18th. They are upright and sincere, and preach more by actions than by words.

19th. They have no other aim than the glory of God.

20th. They are willing to accept reproof and to give up their rights.

21st. They do not desire their own advantage, and think the least thing good enough for them.

22d. They consider themselves less wise and less worthy than other men, and are thoroughly humble.

23d. They copy the example of Jesus in all things, and put away from them everything unbecoming those who follow Him.

24th. And lastly, if they are despised by many, this will be more welcome to them than all the favor of the world."

The people thought it a very fine sermon, but Nicholas said nothing. He went to his lodgings, and wrote it all down, word for word, just as the Master had said it, and when he was finished he went to the Master and showed it to him, and the Master was much astonished and much flattered and said that he had not supposed there was so much wit in so simple a looking man. And then the man said that he proposed to go home, but Tauler begged him to stay, and perhaps God would give it to him to preach another such sermon, whereat Nicholas replied:

"Dear Master, you must know that I did not come here for the sake of your preaching, but because, with God's help, I hope to give you some good counsel."

At which Tauler was offended at the man's presumption, that he, a layman, should think he could instruct so great a preacher. But Nicholas replied:

"You are a great scholar, and have preached us a good sermon, but you yourself do not live up to what you preach, and yet you wish me to stay and hear you preach another. Know then that the words of man have hindered more than they have helped me, and *that when God cometh to me He teaches me more in one hour than you, or all the doctors from Adam to the Judgment Day, will ever do.*"

At these strange words the Master was even more astonished, but he was a meek and gentle man, and, moreover, he knew the reproof he had received was just. He requested that Nicholas explain. So Nicholas went on:

"I mean that the good precepts which you have preached do but condemn you, for they are but the letter of the law which killeth. The Spirit giveth life, but in the life which you now have, there is no Light, nor aught but darkness. You can, indeed, understand the letter of the Law, but you have not yet tasted the sweetness of the Holy Ghost."

Then the Master was offended, and said that he had never been talked to in such a manner in all his life; whereupon Nicholas showed that this but proved his words, for where now was the Master's teaching about meekness and willingness to accept reproof. Then Nicholas spoke to him with words of such wisdom, and yet, withal, so tenderly, and with such gentleness, that the Master's heart melted within him, and he begged that Nicholas would stay and accept him as a pupil, and be his Master, for he could see that he was filled with the true Spirit of God. But this Nicholas refused to do, saying that it was not seemly that he should fill such a place, but he consented to stay and counsel him until such time as God commanded other-

wise; for, he explained, he had made the long journey from his distant mountain home, because God had told him that here in Strasburg he would find a fellow seeker after truth whose eyes were nearly open, and whom he could greatly help.

Dr. Tauler was now convinced that Nicholas, though only a layman, knew some secret of the Spiritual Life which he had never known, so he placed himself in Nicholas's charge, promised diligently to follow his directions, and begged him to tell him how to proceed.

For the next two years the Master humbly followed the directions he received, and, as had been foretold him, his friends fell away, misfortunes came, he was disgraced in the eyes of his theological superiors, until, even, he was forbidden to preach, and many and various miseries assailed him, and his whole life seemed to be melting in the crucible of suffering and trial. When he went to Nicholas for comfort, he was told that this was as it should be, that God was trying him, to see if he was worthy of the gift of the Holy Ghost, and, furthermore, that he was being purified of sin, so that he would be a sweet and clean receptacle for the manifestation of the Divine Spirit. So with dauntless courage and persistence, in spite of opposition of friends, in spite of threats of ecclesiastical discipline, which in those days of the Inquistion was no light matter, he kept on.

Then, one day, when his misery was almost more than he could bear, when his money was all gone, and he had to pawn his books for sustenance, sick of heart and weary of body, too humble to look back with pride upon the days when he was a great preacher, meekly and lowly, yet with good grace, he besought God for help and Spiritual Light. And as he lay there, thus weak and stricken down with sorrow, but fully awake, he heard, as it were, a voice speaking to him, saying, "Trust in God and be at peace." And straightway, when these words were spoken to him, he lost his senses and his reason, and knew not how or where he was. But when he came to himself again, he was filled with a new strength and might in all his being, and those things which were aforetime dark were now clear to him.

Not understanding what had come to him, he sent for his friend from the Oberland, and when he was come, the Master told him all that had befallen him, whereat Nicholas greatly rejoiced, saying: "Dear Sir, you must know that now you have, *for the first time,* received the true and mighty gift of God's grace. For the first time your Soul has been touched by the Most High. The power of the Holy Ghost has reached your heart, and from now your teaching will contain the Spirit, which giveth life, instead of the letter, which killeth. My mission is ended, and I may now return to the mountains and be about my Father's business."

And true to these words, Dr. Tauler resumed his preaching, and for very many years was again the most famous divine of that part of Germany. But he was looked on askance by his ecclesiastical superiors, for his doctrines were too mystical to suit the worldliness and materiality of a venal Church, and he only escaped martyrdom as a heretic on several different occasions by the intervention of powerful friends whom he had converted. His writings, many of which have come down to us, were the inspiration of Martin Luther, and the other leaders of the Reformation. They well repay perusal, but our present concern is with this mysterious Nicholas, who said that he had been sent hither by a direct command of the Spirit within him in order to bring about the enlightenment of Tauler. Who was Nicholas?

I believe that he was either the Lodge Messenger of that Century, or, at any rate, closely concerned with the Movement of that Century. I rest my belief that he was himself the Lodge Messenger upon the fact that he was, during his entire life time, the acknowledged head of the organization he created, which spread throughout the whole of Europe. Unfortunately, the ascertainable facts about him are very meager, for it was at a time when the Inquisition was all powerful, and his doctrines were peculiarly obnoxious to the Church. So most of his work had to be done in secret, his organization was a secret one, and the most reliable sources of information we have are the records of the Inquisitorial trials of several of his disciples who were caught and burned.

Piecing together these scattered remnants of information, we learn that he was born at Basle in the early part of the 14th Century, of wealthy, but not noble parents. He had an education, which for those days was much beyond his station of life; led the ordinary life of a young man of the period, until, about his 24th year, on the eve of his bethrothal to a maiden of his acquaintance, he had a spiritual experience which determined him to renounce the world and dedicate himself to the service of God. His withdrawal from his boon companions, his ascetic life of prayer and contemplation, and above all his absolute refusal to go on with his projected marriage, estranged his family and friends, and for several years he had a most miserable time. Without the slightest inclination to join either church or monastic order, he still lived a life of the utmost self-abnegation, poverty and asceticism. So much so in fact that his health severely suffered. He seems to have got some comfort from the writings of the Waldensians and from occasional visits of itinerant Waldensian preachers, who still went on their secret rounds and surreptitiously spread their doctrines.

After some years of such a life, when his health was about to

give way under the hardships which he voluntarily assumed, he was praying earnestly one day for further light as to his future course, when an Inner Voice told him to cease his physical inflictions, which would soon render useless the body which God needed for work, and to resume the life and station which it had pleased God to give him at his birth, but to continue his prayers and meditations, and to avoid all sin, and that further Light would be given him when needed. This he did. An effort was made by his old companions to draw him into a life of pleasure, but they soon saw that he was far beyond their influence. An effort was also made to have him marry the girl to whom he had once been so nearly betrothed, but, after an interview with her, she, too, gave up the world, and became one of his most devoted followers.

In the meantime the inner growth went on apace, and soon all the actions of his life were at the promptings of his inner guide. He seems to have been inflexibly obedient to its behests, and to have followed its promptings until his death. For awhile his influence was purely personal, but as time went on he gained a wide and extraordinary power over Catholic and heretic alike. People from all around come to him for help and comfort, and he was reverenced as a special messenger from God. He gradually built up a band of disciples, from whom he claimed and received an implicit obedience, and who consulted with him about all matters, great and small. The strange part of his history is that, so far as possible, he lived a life of the most absolute seclusion, and yet was known and reverenced far and wide, even in distant lands.

He had converts among both clergymen and laymen, along the Rhine as far as Holland, in Swabia, in Bavaria, in Switzerland, and he is said to have journeyed all the way to Hungary to find two souls who needed his administrations. His followers were known as the "Friends of God," and he was spoken of as "The Friend of God from the Oberland." It became an understood thing that a "Friend of God" was one who owned the mission and followed the teachings of Nicholas of Basle, and in consequence, lived in secret communion with God and apart from the world. As time went on he found that it was becoming impossible to live any longer in Basle, or, indeed, in any populated community, so with a small and chosen band of followers he retired to an unknown and very remote mountain region in the Bernese Oberland, and from this safe eyrie sent forth his teachings and directions to his disciples all over the world. His hiding place was never found, and was known only to a few of his most devoted followers. Tradition puts it on the remoter slopes of Mount Pilatus, close to the shores of Lake Lucerne. Occasionally he would make some journey, when he felt that his presence was

needed for the safety or well-being of his flock, but these journeys were always secret, and but few traces of them remain.

So carefully was he hidden from the spies of the Inquisition that when the messenger who acted as a go-between with the Knights of St. John, who accepted him as their spiritual pastor, suddenly died, there was no one who knew how to re-establish communication. The Abbot sent three separate expeditions to discover Nicholas's abiding place without avail. Indeed, it is said, that one of them actually stayed over night in the house without knowing it. However, this did not prevent Nicholas from sending them occasional letters of advice and direction when he thought their spiritual state required his interference.

In 1377 he went to Rome to deliver a message to the Pope, and this in spite of the fact that he was a proscribed heretic. The Pope refused to listen to his message, which concerned the sins of the Church, and the great need for reformation. Then Nicholas fearlessly told the Pope that his own sins were displeasing in the sight of God, and that unless he turned from his evil ways he would die before the year was out. The Pope was furious, but Nicholas calmly replied:

"We are quite willing to be put to death if the tokens which I can give you do not prove that we come from God."

"What tokens, I should like to know?" demanded the angry Pope.

Whereupon Nicholas told him that which the Lord had made known to him; and the Pope sat for awhile speechless.

Then he rose from his seat and embraced Nicholas, lodged him like a prince, and wanted to do him great honor, but Nicholas said that he had accomplished what God had sent him to do, and he begged to be allowed to return home.

The Pope, like Herod, had listened gladly, but, like Herod also, he continued to live in sin, and he died just within the year, April 8, 1378. Nicholas had refused to accept anything from him but a letter to the local clergy, and it is, perhaps, owing to this that he was able to pass so many years in his mountain retreat without interference or persecution from ecclesiastical authorities, at a time when the whole of Christendom was filled with the tribunals of the Inquisition, and when his own little sect, "The Friends of God," were one of the proscribed and hated heresies.

There is little more to tell about the life and doings of Nicholas. He is known to have made infrequent journeys to such parts of Europe as needed his personal ministrations, but the greater part of the time was spent in the absolute security and isolation of his secret mountain retreat. The inevitable end to such a life, in such

an age, came in 1393, when, while on a visit to Vienna, accompanied by two of his favorite disciples, he was seized by the authorities, and, after what they called a trial in those days, was handed over to the secular authorities and burned.

His followers rapidly separated and disappeared, and in a few years nothing more is heard of them as a sect, but of their influence, and especially the influence of Nicholas himself, there is ample testimony. Lea, in his famous *History of the Inquisition*, says that it "contributed largely to the spiritual movement that culminated in the Reformation, for it taught the superfluity of external works, and the dependence of the individual on himself alone for salvation." This is how Lea describes Nicholas's relation to Dr. Tauler, and the main principles of his teachings:

"Great as was Tauler's renown as the foremost preacher of his day, he bowed as a little child before the mysterious layman known as the Friend of God in the Oberland. In the full strength of mature manhood, when at least fifty years of age, and when all Strassburg was hanging on his words, a stranger sought his presence and probed to the bottom his secret weaknesses. He was a Pharisee, proud of his learning and his skill in scholastic theology; before he could be fit for the guidance of souls he must cast off all reliance on his own strength, and become as an infant, relying on God alone. Overcome by the mystic power of his visitor, the doctor of theology subdued his pride, and in obedience to the command of the stranger, who never revealed his name, Tauler for two years abstained from preaching and from hearing confessions. From this struggle with himself he emerged a new man, and formed one of the remarkable band of Friends of God whom the nameless stranger was engaged in selecting and uniting.

"This association was not numerous, for only rare souls could rise to the altitude in which they would surely wish only what God wishes, and dislike what God dislikes; but its adepts were scattered from the Netherlands to Genoa, and from the Rhinelands to Hungary."

The essential feature of the teaching of Nicholas was very simple; so simple that it has come down to us under several forms. It consisted of the fact that it is possible for man to have direct communion with God, and that for this no intercession by priest or saint was necessary, but that on the contrary, it was a purely personal matter, and could be attained by anyone who was willing to undergo the ordeal needed to make himself a fit receptacle for the Divine Spirit. He laid great stress upon complete purity of body, mind and heart, without which it was impossible for the Holy Ghost to take up its abode within. When once this state is reached, the promptings of the Spirit are to be implicitly obeyed, even if it leads

to martyrdom and death by torture, which was the natural end of any departure from orthodoxy in those days. Among modern doctrines, the Quakers approach most nearly to this part of his teachings. But there was much more to it than this. Again we will quote Lea. (The italics are ours.):

"*In many of their tenets and practices there is a strange reverberation of Hinduism, all the stranger that there can be no possible connection between them,* unless perchance there may be some elements derived from mystic Arabic Aristotelianism, which so strongly influenced scholastic thought. As the old Brahmanic *tapas,* or austere meditation, enabled man to acquire a share of the divine nature, so the interior exercises of the Friends of God assimilated man to the Divinity, and the miraculous powers which they acquired find their prototypes in the Rishis and Rahats. The self-inflicted barbarities of the Yoga system were emulated in the efforts necessary to subdue the rebellious flesh; Rulman Merswin, for instance, used to scourge himself with wires, and then rub salt into the wounds. The religious ecstasies of the Friends of God were the counterpart of the Samadhi, or beatific insensibility of the Hindu; and the supreme good which they set before themselves was the same as that of the Sankhya school—the renunciation of the will and the freedom from all passions and desires, even that of salvation. Yet these resemblances were modified by the Christian sense of the omnipotence and omnipresence of God, and by the more practical character of the Western mind, which did not send its votaries into the jungle and forest, but ordered them, if laymen, to continue their worldly life; if rich, they were not to despoil themselves, but to employ their riches in good works, and to discharge their duties to man as well as to God. Rulman Merswin was a banker, and continued in active business while founding the community of the Grün Wöhrd and writing the treatises which were the comfort and support of the faithful. Yet the chief of them all, and his immediate disciples, founded a hermitage in the wilderness."

Perhaps the most remarkable thing about this account of their belief is that it is written by Mr. Lea, who has no possible object in trying to prove an identity of teaching with modern Theosophy. If I had submitted it as the results of my reading, it naturally enough would have been supposed that I had found what I had hunted for, and that at most there might be something in their teachings which gave color to my views. But here we have a detailed, comprehensive outline which is so closely akin to the Theosophical philosophy that even a secular writer cannot help but comment on the parallelism as remarkable, although he compares it with Vedantanism, probably not being familiar with its modern expression in Theosophy; and,

of course, he does not know that we do not approve of physical austerities.

Whether or not I am right in my surmise that Nicholas of Basle was the Lodge Messenger of the 13th century, it can, at any rate, hardly be doubted that the movement with which he was identified was closely connected with the effort which, we are taught, is made by the great Lodge during the last twenty-five years of each century, and that it represented that activity in the particular century we have under consideration. That, after all, is all I am trying to show in this series of articles.

It is, perhaps, only right to say that there is much dispute among modern scholars as to the identity of the "Friend of God from the Oberland." There is no question whatever that he existed and lived the life we have briefly described, but it is not certain that his name was Nicholas of Basle. Nicholas may have been only one of his disciples. But I do not think the point an important one. The interesting thing is that such a man lived at such a time and taught such doctrines, and of this there is fortunately no doubt whatever.

The effect of Nicholas's work is incalculable, for he was instrumental in starting the great religious movement that began at this time in Germany and the adjacent Low Countries. To quote from a little pamphlet, written by a Roman Catholic, Sir F. R. Cruise: "Holy men, gifted mystics of earnest faith and saintly lives, began to teach, and so impressively to inculcate their doctrines, that the people, hitherto steeped in worldliness, and neglectful of all religious obligations, turned a willing ear, and came back in vast crowds to their spiritual allegiance. Pre-eminent amongst these great leaders I may point out John Tauler, of Strasburg, Suso, Ruysbroeck, and Henry de Kalcar." To this list might be added many others, such as the great Dutch mystic, Gerard Groot, but we will content ourselves with one other great name, Thomas à Kempis, whose *Imitation of Christ* is probably to-day the most widely used devotional book in the world, next to the Bible. Who shall attempt to set limits, therefore, to the spiritual influence of Nicholas of Basle, who was back of this revival?

JOHN BLAKE.

AN OLD FLEMISH MYSTIC.

Translated from the French of Maurice Maeterlinck.*

THE life of John Van Ruysbroeck was like that of most great thinkers, entirely interior; he said of himself, "I have nothing to do with the outside." Nearly all his biographers, Surius among others, wrote almost two centuries after his death, and their work seems altogether legendary. They show us a saintly hermit, silent, ignorant, extraordinarily humble, extraordinarily good, living, all unawares, in the midst of miracles. The trees under which he went to pray to God, shone with an aureole; the bells of a Dutch convent tolled of themselves upon the day he died, and his body, disinterred five years after his soul left it, was found intact, and giving forth marvelous perfumes that cured the sick brought from the neighboring villages. We can put in a few lines all that is historically certain. He was born in the year 1274, at Ruysbroeck, a little village near Brussels. He was first a vicar of the Church of St. Gudule; then, by the advice of the hermit Lambert, he retired to Groenendael (Greenvale), in the forest of Soignes in the neighborhood of Brussels. Holy companions soon joined him there, and he founded with them the Abbey of Groenendael, the ruins of which are still visible. It was in this retreat, that drawn by the strange rumors of his theosophy and his superhuman visions, many pilgrims, the Dominican Tauler and Gerhard Groet among others, came from Germany and Holland, to visit the humble old man, returning filled with an admiration that has left its traces for us in their works.

He died, according to the *Necrologium* of the monastery, on the 2d of December, 1381, at the age of 107, and was given by his contemporaries the name of "the Admirable."

This was the century of mystics and the epoch of gloomy wars in Brabant and Flanders. St. Bonaventura and St. Thomas Aquinas had just died, and Thomas à Kempis went to study God in that mirror of the Absolute which the illuminated Fleming had left in the depths of the Green Valley, while later on, the painters Jehan de Bruges, the Van Eycks, Roger van der Wyden, Hugues van der Goes, and Hans Memlinck were to people with figures the desert world of the hermit.

He left an enormous quantity of writings,—to analyse them all would be difficult, monotonous, and useless. All his books treat exclusively of the same thing, a theosophy of Ruysbroeck's own, a minute study of the introversion and introspection of the Soul, the contemplation

*Much condensed.

of God above all images and similitudes, and the drama of the Divine love among the solitary summits of the spirit.

Many books are more regularly beautiful than the *Adornment of Spiritual Marriage,* many mystics more helpful and more opportune than Ruysbroeck, the Admirable, Swedenborg and Novalis among others. He has no external order, no scholastic logic. He often repeats himself, and often seems to contradict himself. He ignores most of the artifices of language, and seems to be only able to speak of the Ineffable. He undertakes to teach us what passes in God, and gives us pages that Plato could not have written. We must not expect a literary work from him, we can only trace the convulsive flight of a blind and wounded eagle above the snowy mountain tops. I think that only those who have lived intimately with Plato and the Neo-Platonists of Alexandria, will get very far in these books. Most readers will feel as if they had entered the void; they will have the sensation of an uninterrupted fall into a bottomless abyss, between black and slippery rocks. There is neither light nor air of the ordinary kind in this book, and its spiritual atmosphere is quite unendurable to those who are not prepared for it. To enter here one must be in a philosophical mood as different from the common condition, as the waking state is from the sleeping; and Porphyry in his *Principles of the Theory of Intelligibles* seems to have given the proper warning to be put at the beginning of this work. "By the intelligence we can say many things of that principle which is superior to the intelligence. But intuition serves us much better in the absence of thought than by thought. It is like sleep, of which we can speak, when awake, up to a certain point, but of which one can only get knowledge and perception through sleep. In fact, the like is only known by the like, and the condition of all knowledge is that the subject becomes like the object." I repeat, it is difficult to understand this without preparation. The philosophical imagination is a faculty which develops very slowly. We find ourselves here suddenly standing on the confines of human thought, and far within the arctic circle of the mind. It is extremely cold, and extremely dark, and nevertheless you will find nothing but flames and light. But to those who come here without having prepared their souls for these novel conditions, this light and these flames will be as dark and as cold as if they were only painted ones. It is a question of a very profound science, not of a dream. Dreams are not unanimous; dreams have no roots, while the radiant flower of divine metaphysic blossoming here, has its mysterious roots in Persia and in India, in Egypt and in Greece. And nevertheless it seems as unconscious as a flower, and knows nothing of its origins.

I know the judgment that most men would pass upon this book. They would see in it the work of a haggard solitary, a monk beset

with hallucinations, and consumed with fever and fasting. But some will recognize without difficulty, that far from being crazed by hunger, solitude and fever, this monk possessed on the contrary, one of the keenest, most exact and most subtile philosophical minds that have ever existed. He knew nothing of Greek, and probably not much of Latin. He was alone and poor. And yet in the depths of that Brabant forest, his ignorant and simple soul received, unconsciously, the blinding reflections of all the solitary and mysterious summits of human thought. He knew, although unaware of it, the Platonism of Greece, the Sufism of Persia, the Brahmanism of India, and the Buddhism of Thibet; and his marvelous ignorance rediscovered the wisdom of buried centuries, and foresaw the science of centuries yet unborn. I might quote entire pages of the Zendavesta, of the Kabbala, of the Gnostics, of Porphyry, Plato, and Plotinus, whose almost divine substance would be found intact in the writings of this humble Flemish priest.

But the organism of their thought differs strangely. Plato and Plotinus are, above all, masters of dialectic. They arrived at mysticism through reasoning. They used the discursive mind, and seemed to distrust the intuitive or contemplative soul. But it is within ourselves that are found things not contained in any of the philosophies, and as soon as we are no longer obliged to formulate the mysteries within us, we are more profound than all that has been written, and greater than all that exists. However it may be, the mystic verities have a strange superiority to ordinary truths in that they can neither grow old nor die. They have the immunity of Swedenborg's angels (who constantly tend towards the springtime of their youth, so that the oldest angels seem the youngest) and whether they come from India, from Greece, or from the North, they have neither country nor birthday; wherever we may meet them, they seem as immovable and imminent as God himself.

But words were invented for the ordinary uses of life, and are unhappy, disquieted, and astonished as vagabonds around a throne, when from time to time some royal soul tries to lead them forth. And, on the other hand, is the thought ever the exact image of the unknown something that gave it birth, or is it not always the shadow of a struggle that we watch in it, like that of Jacob with the angel, the more confused as the stature of the soul differs from that of the angel?

This book is not too far from us; it is probably at the very centre of our humanity; it is we who are too far from this book; and if it seems to us as discouraging as the desert, and if divine love appears terrible therein, and the thirst of the summits intolerable, it is not the book which is too ancient, but we who are too old, perhaps, and sad, and without courage, like old men round a child; and it

is another mystic, Plotinus, the great pagan mystic, who was probably right when he said to those who could see nothing from the heights of introspection: "We must first adapt the organ of vision to the object we would contemplate. The eye could never perceive the sun, had it not first taken on the form of the sun; so the soul cannot see beauty, unless it first becomes beautiful, and all men should begin by making themselves beautiful and divine, in order to be able to see the beautiful and the divine."

Here ends Maeterlinck's introduction to *The Adornment of Spiritual Marriage.* As he admits that the first twenty chapters of the first book are tedious and full of platitudes, it will, perhaps, be best to give the prologue to the second book, in which Ruysbroeck's theme, "Behold the Bridegroom cometh, go ye out to meet him" (Matt. 25, 7), is explained for the second time.

"The wise virgin, that is, the pure soul, who has renounced the things of this world, and lives the life from God in the virtues, has drawn from the vessel of her heart the oil of charity and divine works by means of the lamp of a stainless conscience. But when Christ, her bridegroom, withholds his consolations and the renewed effluence of his gifts, the soul becomes sleepy and drowsy and dull.

In the middle of the night (that is, when it is least expected), a spiritual cry resounds within the soul, *"Behold,* the Bridegroom cometh, go ye out to meet him." We shall speak of this *vision* and of the interior coming of Christ, and of the spiritual going forth of the man to meet Jesus, and we shall elucidate and explain the four conditions of an interior, lofty, and desirable life to which all may not attain, but many do, nevertheless, thanks to the virtues and to the internal courage.

In these words (of the text) Christ teaches us four things. First, He desires that our souls should be illuminated with a supernatural light; this we notice in the word *Behold.* (In the French, *See.*) In the next words He shows us what we ought to see, that is, the coming within us of our bridegroom, the Eternal Truth; it is this that we see when he says *"The Bridegroom cometh."* In the third place, He orders us to carry into outside things our interior life according to the law of righteousness, and this is why He says, *"Go ye out."* In the fourth place, He shows us the end and motive of all endeavor, the meeting of our bridegroom, Jesus Christ, in the bliss of the divine unity. Now let us speak of the first word. Christ says, *"Behold."* Three things are needed by him who would have the supernatural sight of interior things. The first is the light of divine grace, more sublimely felt than it can be in the outer and active life with no internal activity. The second is a forsaking of all preconceived ideas, and a stripping of the heart, so that the man may be free from false

conceptions, from attachments, and from all creatures. The third is a setting free of the will, by means of the concentration of all the bodily and the spiritual forces, and a deliverance from all inordinate affections. So that the will may flow into the unity of God and the unity of all thought, and the reasoning being may obtain and possess in a supernatural manner the sublime unity of God. It is for this that God created the heavens and the earth, and all that is therein.

Now consider attentively: there are three kinds of natural unity in all men, and besides these, there are the supernatural unities of the righteous.

The first and the supreme unity of man is in God; for should men be separated from God in this world, they would fall into the abyss, and become nothing. But without our co-operation, this unity would make us neither saints nor happy men. It is part of ourselves, and yet above us, like a beginning and support of our essence and our life.

Another unity or union exists in us naturally. It is the unity of supreme forces, as far as they originate naturally in the unity of mind and thought. It is the same unity as that which is immanent in God, but in Him it is part of His essence, in us it is an active principle. Nevertheless, the mind is entire in each unity, according to the integrity of its substance. We possess this unity in ourselves, above the emotional nature; and from it is born memory, intelligence and will, and all the power of spiritual works. In this unity, the soul is called *mind.*

The third unity which is part of our nature is that fund of bodily forces in the unity of the heart, which is the source and origin of physical life. The soul possesses this unity at the living center of the heart, and from it come all bodily functions, and the five senses, and from it the soul takes its name (*âme, anima*), for it is the source of life, and animates the body, that is, it forms it and keeps it alive. These three unities are in man's nature, as one life and one kingdom. In the inferior unity man is a physical and emotional being, in the intermediate, reasonable and spiritual; and in the superior unity, he really lives and has his being. And these exist in all men, as part of their being.

Now we will say how this triple unity is adorned more sublimely and cultivated more nobly by interior effort joined to the active life. When man, thanks to love and right intention, raises himself in all his actions and all his life, towards the honor and glory of God, and seeks repose in God above all things, he will await in humility and patience and in the abandonment of self and the hope of new riches and new gifts, and he will be ever indifferent as to whether it will please God to grant him these gifts

or to refuse them. In this way he is prepared to receive a life of interior desires, and when he is ready, into this well-prepared soul is poured a noble wine. There is no vessel more noble than the loving soul, nor beverage more necessary than the grace of God. Man offers thus to God all his actions and all his life, with a simple and upright purpose, and with a repose higher than his purpose, higher than himself, and higher than all things, in that sublime unity where God and the loving spirit are united without intermediary."

One more extract from *The Adornment of Spiritual Marriage* will show how beautifully the old Flemish mystic uses the things of nature, the birds, the flowers, the insects, for illustrations of his thought. He has been speaking of obstacles in the way of spiritual well-being. "Observe the wise bee," he says, "and do as she does. She lives in a unity made up of an assemblage of beings like herself, and she does not go out in a storm, but when the weather is calm and serene, in the bright sunshine, and she flies towards all flowers where she might find honey. She does not linger on any flower, neither for beauty, nor for sweetness, but she gathers from them honey and wax, that is to say, the sweetness and the substance of their purity, and she brings them back to the unity which is formed by the assembly of the whole hive, in order that the honey and the wax may be made fruitful.

"Now the wise man will act like the bee, and he will soar on high that he might dwell with attention, intelligence, and prudence upon all the gifts, and upon all the sweetness, that he has experienced, and upon all the good that God has done to him, and thanks to the ray of love, and of the inner perception, he will find a multitude of consolations and of good things. And he will rest upon none of these, but laden with gratitude and thanksgivings, will direct his flight back to the unity wherein he would dwell forever, to repose in God for all eternity."

KATHARINE HILLARD.

"The only things worth doing are the hard things!
"The easy things concern our relations to others!
"The hard things concern our relation to our own growth!"

OCCULT APHORISMS.

BHAGAVAD GITA.*

Introduction to Book XI.

One might call the eleventh book the Book of the Transfiguration. It holds its place in the entire work, not arbitrarily, but in accordance with the laws of spiritual life. For the Transfiguration portrays a certain real event, and has, therefore, had its fitting symbol in the Mystery teachings of all times and all lands.

To take two instances. It is depicted in the Book of Job, by the Lord answering out of the whirlwind, after the trials of the patriarch have been successfully overcome. Again, the Transfiguration has its parallel, and a very close one, in the Apocalypse:

"I was in the spirit . . . and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last . . . and I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned as in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

"And when I saw him I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last; I am he that liveth, and was dead; and behold I am alive for evermore, Amen; and have the keys of hell and death . . ."

The truth would seem to be that, at a certain point in spiritual life, the ardent disciple, who has sought in all things to bring his soul into unison with the great Soul, who has striven to bring his will to likeness with the Divine Will, passes through a marked spiritual experience, in which the great Soul draws him upward, the Divine Will raises his consciousness to oneness with the Divine Consciousness; for a time, he perceives and feels, no longer as the person, but as the Oversoul, gaining a profound vision of the divine ways of life, and feeling with the infinite Power, which works through life and death alike, through sorrow and joy, through union and separation, through creation, destruction and recreation. The awe and mystery which surround that great unveiling have set their seal on all who have passed through it.

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Did space permit, it would be possible to show that the symbols used to portray this divine event correspond, part by part, whether we draw them from the Egyptian Mysteries, from the Bhagavad Gita, or from the Apocalypse. We have made the general resemblance between the two latter sufficiently evident, however; and those to whom the theme appeals, may work out the details for themselves. The second vision in the Apocalypse, which we quoted in part in the Introduction to Book X, should be taken into account, and the two together compared with the Transfiguration in the Bhagavad Gita.

It should be pointed out that the dramatic situation in the two Scriptures, the Bhagavad Gita and the Apocalypse, is identical. In both, we have, first the Master addressing the disciple. Then the disciple receives the power of divine vision, or is "in the spirit," as John says, in introducing both visions. Then comes the Transfiguration, in which the Master's Spirit becomes, as it were, the channel through which the disciple is initiated into the Oversoul. And, as a result of the Tranfiguration, the disciple falls in awe and reverence at the feet of the Master, and the Master raises him up, encouraging and consoling him. Indeed the words: "Awake! Arise!" mark the closing scene of this divine event, according to most ancient Scriptures.

One word more. The symbolism used, whether in the Bhagavad Gita or in the Apocalypse, is as strange as it is tremendous. We have in both the Ancient of Days, with eyes as of flaming fire, and with a tongued flame proceeding out of his mouth. In the one, we have the vision of Diety, many-armed and many-eyed; in the other, we have the many-winged Lives, with innumerable eyes; in both, we have the rainbow-colored halo round the throne, which is beset with thunderings and lightnings. This tremendous symbolism has its purpose, and its very strangeness may remind us that we are in presence of an effort to tell of the things of other worlds in the imagery of this. Keeping these principles in mind, one may reach a measure of success in grasping the significance of this mystical and apocalyptic vision.

Book XI.

ARJUNA SAID:

The word which Thou hast spoken through love of me, the supreme mystery named the Oversoul—through it my delusion is gone.

For the birth and the passing of beings have been heard by me at length from Thee, whose eyes are lotus petals; I have heard also of the Great Spirit, which passes not away.

So I would see that Self as it has been spoken by Thee, Mighty Lord; that divine form of Thine, O best of men!

If Thou thinkest it can be seen by me, Lord, Master of union, then reveal to me the Self everlasting!

THE MASTER SAID:

Son of Pritha, behold my forms hundredfold and thousandfold; manifold, divine, of many colors and forms. (5)

Behold the sons of the Mother, the Breaths, the Thunderers, the twin Healers, the Storm-powers! Behold, O son of Bharata, many wonders unseen before!

Behold the whole world gathered together here, things moving and unmoving, within My body; and whatsoever else thou wouldst see, O thou of crested locks!

But Me thou canst not behold with this vision of thine. I give thee divine vision! Behold my lordly power!

SANJAYA SAID:

Thereupon, O king, having spoken thus, Hari the mighty Lord of power revealed to the son of Pritha the supreme lordly form.

Many-faced, many-eyed, of many wonderful aspects, with many divine adornments, with many upraised divine weapons, (10)

With divine garlands and vestures, anointed with divine perfumes, altogether marvelous in nature, godlike, endless, facing everywhere.

Such as would be the radiance of a thousand suns bursting forth suddenly in the sky, such was the radiance of that Mighty Spirit.

There the son of Pandu beheld the whole world with all its differences gathered together in the body of that God of gods.

Then invaded with dismay, his flesh creeping, the conquerer of wealth bowing his head before the divinity, and with palms joined, spoke thus:

ARJUNA SAID:

I behold the gods in Thy body, O divine One! and all the hosts of diverse beings; Brahma the Creator, seated on the lotus throne, and all the Seers and Serpents of wisdom. (15)

With many an arm and maw and face and eye, I behold Thee altogether endless-formed; neither end nor middle nor yet beginning of Thee do I see, O all-formed Lord of all!

With diadem, mace and disk, a mountain of light, through Thy whole being luminous I behold Thee, difficult to view, perfectly radiant like blazing fire or the sun, immeasurable.

Thou art to be known as the supreme Everlasting; Thou art the supreme treasure of the universe; Thou are the eternal guardian of the immemorial law, I esteem Thee to be the everlasting Spirit.

Without beginning, middle or end, of endless valor, mighty-armed,

Whose eyes are sun and moon; I behold Thee of countenance like flaming fire, illuminating all the universe by Thy light.

For all the expanse between heaven and earth is filled by Thee, and all the regions of space; beholding this wonderful and terrible form of Thine, the three worlds tremble, O Mighty Spirit! (20)

For the hosts of the powers draw near to Thee, praising Thee, fearful, with joined palms; and the hosts of the Mighty Seers and Masters adore Thee with songs of praise, crying: Hail! before Thee.

The Thunderers, the sons of the Mother, the Breaths, the Light-powers, the twin Healers, the Storm-powers, those who drink up the offering; seraphs, earth-sprites, the hosts of gods and Masters, all view Thee with awe.

Beholding Thy mighty form, many-faced many-eyed, O mighty-armed one, with many maws, many terrible teeth, the worlds tremble, and I also.

For seeing Thee, reaching to the clouds, luminous, many-colored, wide-mouthed, with wide luminous eyes, trembling in heart, I find nor firmness nor peace, O Vishnu!

And beholding Thy mouths with terrible teeth, like unto Time's consuming fires, I know not where I am, nor do I find any place of refuge. Be gracious to me, Lord of gods, upholder of the world! (25)

And the sons of Dhritarashtra here, all of them, with the hosts of the princes of the earth, Bhishma, Drona, Karna yonder, son of the charioteer, and our leading warriors, too;

Hurrying enter Thy mouths, fearful, with terrible teeth; some of them are seen fixed between Thy teeth, their beautiful bodies crushed.

As many rivers with impetuous waters run forward toward the ocean, so these heroes of the world of men enter Thy flaming mouth.

As moths enter a kindled flame, swiftly to their own destruction, so, verily, to their destruction the people swiftly enter thy mouths.

Thou consumest the people with licking tongues, all together in Thy blazing mouths; Thy terrible rays glow, O Vishnu, filling all the world with their radiance. (30)

THE MASTER SAID:

I am Time, grown ripe for the destroying of the worlds, here ready to consume the people. Even without thee, they shall all cease to be, the warriors who stand there in the opposing armies.

Therefore arise, win glory, conquering thy foes, enjoy thy splendid kingdom! For these are all slain by Me already. Be thou but the instrument, thou whose both hands have equal skill!

Slay thou Drona and Bhishma, and Jayadratha and Karna, and

likewise other heroes of battle, slain by Me already! Fear not! Fight, for thou shalt conquer thy rivals in battle!

SANJAYA SAID:

Arjuna of the diadem, hearing this word of Him of the flowing hair, with joined palms, trembling, bowing low, spoke again to Krishna, stammering, bending fearfully before Him. (35)

ARJUNA SAID:

Rightly, O Thou of flowing hair, the world joys and rejoices in Thy praises! Demons fearing flee to the corners of space; and all the hosts of Masters bow down before Thee.

And how should they not bow before Thee, O Mighty Spirit, Who art more potent than the Creator, Who makest the beginning of things! O unending Lord of gods, upholder of the world, Thou art the Everlasting, beyond the existent and non-existent!

Thou art First of the gods, the Spirit, the Ancient, Thou art the supreme treasure of the universe! Thou art knower and knowable, and the supreme home; by Thee, of endless form, was all this stretched forth!

Thou art the Wind-god, the Constraining Death, the Fire-lord, the Lord of the azure sphere, the Moon, the Lord of beings, the great Progenitor! Obeisance, obeisance to Thee thousandfold! Again, once more, obeisance, obeisance to Thee!

Obeisance from before and from behind! Obeisance to Thee on all sides, for Thou Art All! Thou art of endless valor, of measureless might! Thou possessest all, for Thou art All! (40)

If thinking Thee my comrade, I addressed Thee brusquely: Ho Krishna! Ho son of Yadu! Ho comrade! not knowing this greatness of Thine, or carelessly, or through affection,

Or whatever I have done to make a jest of Thee, unseemly, in journeying, resting, or seated, or at the banquet, whether alone, O unfallen one! or in presence of these, for all this I ask forgiveness from Thee, immeasurable one!

Thou art the Father of the world, of things moving and unmoving; Thou art worthy of honor, the reverend Teacher of the world! None equal Thee; how could any be greater?—even in the three worlds there is none like Thee in might!

Therefore bowing down, prostrating my body before Thee, I seek Thy grace, O worthy Lord! As the father his son, the comrade his comrade, the beloved his beloved, so deign Thou, Lord, to pardon me!

I exult, beholding what was never seen before, and my heart

trembles with fear; show me, Lord, the former form; Lord of gods, be gracious, upholder of worlds! (45)

I would see Thee once more with diadem, mace and disk in thy hands as before! Take again Thy four-limbed shape, Thou of a thousand arms, of form universal!

THE MASTER SAID:

Through My favor toward thee, Arjuna, was this supreme form shown thee by My divine power, radiant, universal, endless, primal, seen by none before thee.

Not by Vedas, sacrifices, study, not by gifts or rites or harsh penances is the vision of Me to be gained in the world of men by any but thee, foremost hero of the children of Kuru!

Let not fear nor confusion overcome thee, beholding My form so terrible! Behold my former shape once more, thy fear gone, thy heart at rest!

SANJAYA SAID:

Vasudeva thus addressing Arjuna, showed him once more His own form; the Mighty Spirit consoled him fearful, taking once more a friendly shape. (50)

ARJUNA SAID:

Seeing this gracious human form of Thine, O arouser of men! I am now myself again, of quiet heart, returned to my own nature.

THE MASTER SAID:

This form of Mine which thou hast seen is hard indeed to see! Even the gods ever desire a sight of this form!

Nor can I be seen thus through Vedas, penances, gifts, sacrifices, in the form which thou hast seen.

But I can be known thus through single-hearted love, Arjuna, and seen as I truly am, and entered, O consumer of the foe!

He who works for Me, intent on Me, loving Me, free from attachment, without enmity toward all beings, he comes to Me, O son of Pandu! (55)

Introduction to Book XII.

This book lays down the practical rule for the disciple. The way is found. The disciple must now enter on it in earnest. He has had the great vision of the Divine, working through life and death, joy and sorrow, union and separation; and, coming back to himself, he hears

the words: Awake! Arise! He must now take up his life and live it under divine law.

But there may be disciples of many types, of many temperaments, of many degrees of attainment. Something must be said for each of these. There is the broad distinction between the contemplative and the active life and character; what one might call the Eastern and the Western temperament. Arjuna states the case of these two: those who worship the unmanifest Eternal, and those who, ever united and full of love, draw near to the Master,—which of these follows the better way?

We may illustrate these two ways by passages from the Scriptures of two other religions.

First, the abstract, contemplative way, which one may call the way of the Eastern spirit. This we may illustrate by a sentence from one of the Buddha's sermons:

"We may have, O disciples, the case of one who, himself subject to birth and death, perceives the wretchedness of what is subject to birth and death, and longs for the incomparable security of a Nirvana free from birth and death; himself subject to old age, disease, death, sorrow, dissolution, perceives the wretchedness of what is subject to dissolution, and longs for the incomparable security of a Nirvana free from dissolution. This, O disciples, is a noble longing!"

Now the concrete, practical way of devotion, which we may call the way of the Western spirit. We may illustrate it from one of the Sermons of Jesus.

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him . . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

The rest of the book is so simple, direct and practical that it needs no comment.

Book XII.

ARJUNA SAID:

They who thus ever united and full of love draw near to Thee, and they who worship the unmanifest Eternal,—which of these are the best knowers of union?

THE MASTER SAID:

They who, resting their hearts in Me, ever united, draw near to Me, full of supreme faith, these I hold to be most perfect in union.

But they who worship the Eternal, undefined, unmanifest, omnipresent, unthinkable, the basis of things, immovable and firm,

Restraining the bodily powers, everywhere equal-minded, they come to Me, verily, who thus rejoice in the weal of all beings.

But the toil of those whose minds are set on the Unmanifest is greater, for the way of the Unmanifest is hard for mortals to attain. (5)

But they who in Me renouncing all works, are bent on Me, draw near to Me, meditating with single-hearted union,

I am become their Savior from the ocean of death and rebirth after no long time, O son of Pritha, because they have set their hearts on Me.

Therefore set thy heart on Me, enter into Me, with thy soul! Thou shalt verily dwell in Me in the world above! Of this, there is no doubt.

But if thou art not able to concentrate thy imagination steadily on Me, then seek to reach Me by union through assiduous practice, O conqueror of wealth!

And if thou art incapable of assiduous practice, then dedicate all thy works to Me; and doing all works for My sake thou shalt reach mystic power. (10)

But if thou art unable even to do this, taking refuge in union with Me, then self-controlled, make the renunciation of the fruit of all works.

For wisdom is better than assiduous practice, but soul-vision is better than wisdom. From soul-vision comes renunciation of the fruit of works. From renunciation, peace swiftly comes.

Putting away hate for any being, friendly, pitiful, without desire of possessions, without vanity, equal in weal and woe, patient,

Content, ever following union, self-ruled, firmly determined, with heart and soul centered in Me, who thus loves Me is beloved of Me.

He whom the world fears not, who fears not the world, free from exultation, anguish, fear, disquiet, such a one is beloved of Me. (15)

Unconcerned, pure, direct, impartial, unperturbed, renouncing all personal initiatives, who thus loves Me is beloved of Me.

Who exults not nor hates nor grieves nor longs, renouncing fortune and misfortune, who is thus full of love is beloved of Me.

Equal to foe and friend, equal in honor and dishonor, equal in cold and heat, weal and woe, from attachment altogether free,

Balanced in blame or praise, full of science, content with whatever may befall, seeking no home here, steadfast-minded, full of love, this man is beloved of Me.

And they who draw near to the righteous immortal thus declared, full of faith, resting in Me, full of love, they are beyond all beloved of Me.

CHARLES JOHNSTON.

LIVE AND LET LIVE.

OF all the truly-satisfying, scientific and philosophical teachings which are being sown broadcast throughout the world by the Theosophical Society, none is more important, more far-reaching than that which proclaims the presence of the One Life in all manifested forms. Nor, according to this teaching, does this great All-pervading Life aimlessly show itself forth in any single form—it has ever in view some object, some experience to be attained only through that particular form working at that particular time in harmony with the laws of its own plane and kingdom.

Thus logically follows from this conception of the Unity of All Life the belief in the sanctity of Life so deeply impressed on all Eastern religions.

While the majority of Theosophists assent to this truth of the sacredness of all life, they rightly maintain that though true in theory, in practical life it is found to have but small place and is generally confined in its application to the human plane in which the taking of life known either as murder or suicide is held to be a criminal offense.

By this the Law and Humanity show that they have unconsciously grasped the truth of the sanctity and importance of All Life, but in their limitation of the offense to the human plane only, they disclose the fact that, whereas the Institutions and Intellects of their time and country have leaped at and dimly understood this primary truth, they are in such an elementary stage of evolution that the question of Relativity has to be taken into account and consequently certain forms manifesting the One Life are relatively, to each though not to the All, more important than others. Thus the destruction of germ-life caused by drinking a tumblerful of water is a minor consideration in comparison with the killing of a horse. The relative importance of Life is commonly judged by the point in evolution which the form is held to have attained. Thus it is agreed that the human kingdom is more important than the animal, the animal more important than the vegetable, the latter more so than the mineral. Accordingly in the scale of the kingdoms, animal forms manifesting the One Life have less right to be deprived of their life than vegetable forms. The more metaphysical and logical minds of Eastern peoples have seen this truth and have inculcated it in their religious creeds, precepts and actions in a way which is well worthy of imitation by nations of the West.

Now a true lover of Theosophy and Theosophists cannot fail to be struck by the fact that while their mental conceptions on this subject are so true, so broad-minded, they rarely show by actions in their lives

connected with this subject that they can and have turned their knowledge into expression; they have the Will and the Wisdom, but the Activity is often lamentably lacking. One is led to ask whether this arises from want of thought, want of knowledge concerning its application on the outer plane, or want of the intensity of conviction necessary to carry into practice what is believed in theory. This article is written with the aim of arousing individual thought and increasing knowledge concerning the application of Theosophical teachings to certain details of the daily life which are considered by fashion and convention proper and necessary, but which when examined by the searching light of Beauty and Truth become quite otherwise—namely, the use of furs, skins and feathers for purposes of clothing or adornment. It is hoped that the facts here set forth will so convince our readers that they may determine never again to be contributors to the demand for the slaughter of innocent animals which arises out of the above-mentioned custom. This they can easily do by eliminating from their future wardrobe all articles so obtained and substituting for them others made from substances which entail no such wanton destruction of sentient life in its higher forms. This *can be done* and it is surely the privilege of each true Theosophist to carry into effect his inspiring beliefs in this small but by no means un-important detail of life: how important indeed it is, can only be realized by studying the history and statistics of the fur and feather trades with all their attendant records of cruelty and inhumaneness!

The question of killing animals for food will not here be touched on, (though it is closely connected with our subject) as many Theosophists maintain that their physical bodies demand the flesh of birds and beasts to keep them alive, and say it is their Karma in the present life to eat meat. Thus to deal properly with this aspect of the question would entail a discussion on the laws and nature of Karma which is outside the scope of the present article. But the skins and furs of animals are not necessary for the prolongation of life, nor, be it marked, are they, with the exception of shoe-leather, the by-products of animals used for food, so that one good reason for ceasing to use these animal coverings is that they are not essential to the life and health of any wearer.

Feathers are used exclusively for purposes of adornment; furs are used for the same purpose, and only secondarily to maintain the warmth of the body, and it is a striking fact that they were not known in Europe before the sixth century, were not common till the seventeenth century and only within the last two centuries have attained to the enormous trades they now constitute, so the history of the trades relates; and this has occurred *pari passu* with a generally recognized increasing mildness of temperature in these countries.

Likewise it is noticeable that the chief use of furs and feathers is confined to the middle and upper classes who rarely need to brave the

elements, while the poorer classes seldom die of cold through the want of these so-called necessaries. History would seem to prove that the nations are degenerating and becoming more effeminate every century, but what our ancestors did under harder conditions can be done again by their descendants through the help of a strong, conscious, altruistic motive.

Theosophy at the present time appeals chiefly to members of these same upper and middle classes, and as furs are expensive articles, if only every worker for the cause would give to it the large sums of money saved by using warm but cheaper substitutes for these, there would be an astonishing increase in the revenue of the Society and many schemes might then be put in motion which are not now undertaken because of lack of funds. With such an underlying motive as increased facility for Theosophical work, the mere *economical reason* for declining to wear furs and feathers becomes anything but mean and despicable.

While furs call forth the excuse that they are considered necessary for warmth, no extenuation for the use of feathers can be offered by any thinking person—they are used solely as already mentioned, for adornment—a cruel, senseless fashion worthy only of savages! There has been within the last ten years an outcry by humanitarians against the wearing of ospreys, but there are millions of other birds besides this one class of heron, shot and snared every year to adorn our ladies' hats. An added charm is supposed to be given to any woman by placing above her face a whole sea-gull—or a wreath of sparrows round the crown of her hat—or by winding round her neck feather boas, "stoles" fashion has now appropriately decreed they shall be called, blissfully unconscious of the grim jest implied in the term, for truly are they "stole-n" goods!

Thinking, pure-minded women ought to blush with shame at the idea of demanding the slaughter of innocent feathered creatures that they may have needless adornments. Life is to these, in their own plane of consciousness, as sweet and as necessary as it to their destroyers, and adornment got at the expense of principle is contrary to all the laws of Truth and Beauty.

For the benefit of those who, till now, may never have read of, or thought about this question, it may be well to give some account of the cruelty that is practised in obtaining furs and feathers. A typical case is that of the seal-skin trade, and the horrors which are attendant on seal-hunting are vouched for by dozens of eye-witnesses, reports of commissions, etc. Thousands upon thousands of seals are driven, twice a year, long journeys inland from their natural sea-homes—this takes place at breeding-time when they are in their best condition, and it is then that Man comes forward and demands their lives and beauties, and not their lives only, but the lives of countless young ones who are left to die slowly of starvation, bereft of their protectors. It is not difficult to conjure up

in imagination, what must, however, fall far short of the reality—the heart-rending cries of these young cubs, the agony of the mothers as they are driven from them, for science tells us there is no animal in whom the maternal instinct is so strong, no animal which takes higher physical rank than the Alaskan seal!

And this is as nothing compared with the almost unmentionable fœtal fur trades, the ripping open of the mother while alive that the most valuable and beautiful soft fur of the unborn baby seal may be obtained to provide handsome seal-skin coats for—to their utter shame be it said —Theosophists amongst others! And such iniquities are practised not only in the seal trade, but also in obtaining llama, astrachan and caracul skins amongst other kinds. Can any name other than Black Magic of the worst description be given to such trades?

In the case of the feather trades, the birds like furred animals don their most beautiful attire in the breeding season and just then, when Mother Nature is doing her best for her little ones—man and woman—step in and do their worst! Is this working in harmony with Nature, must it not rather be generating individual and national Karma which will, nay is, bringing about a reaction dreadful to contemplate? One knows the pleasure gained in watching the dainty bright-eyed squirrel of the woods and yet over four millions of these little animals are trapped and slain every season! And there are the ermine, of whom it takes 400 to make even one coronation robe, who are helped by kind Nature to escape the natural enemies of their own kingdom by changing their brown summer coats to pure white furs when the snows cover the ground, though such a ruse is not clever enough to hide them from the keen eyes of man! Dogs have become such domestic pets in these countries that one could not bear the thought of skinning them for purposes of fashion, yet the caracul coats with which so many ladies adorn themselves are chiefly made from the coats of dogs of other countries. For the purpose of providing kid-skins for kid-gloves, millions of kids are slaughtered each year; beautiful reindeer likewise deprived of their innocent lives to have their skins made into coverings for the hands of men and women, and yet there are gloves on the market made of vegetable substances which are so like the last-named that even those in the skin trades have been deceived on being shown them!

As regards feathers, the significance of the devastation amongst birds is plainly shown by the necessity for the existence of a Society for their preservation, and the cruelty and torture involved in trapping, snaring and shooting these millions of birds are quite as appalling as in the fur trades. Anyone who thinks on these things is forced to cry out, have women no mercy, no compassion, no love or no thought in their natures; are men all brutal and cruel, sordid money-lovers?

There seems to be in this question no object but self on the lowest

planes. It is difficult to write calmly on the subject and nothing one might say would be exaggeration of the wrong Man is doing himself and the animal kingdom through his abuse of the power given him over all things that move on the earth and in the waters—he was made their caretaker, but instead he now takes care that their pain, suffering and death will be of scant importance in comparison with the gold and selfish sensuous pleasures to be derived from them!

Thus, if only to lessen the amount of suffering in the world, no one person who is striving to live the Higher Life should be content to remain in ignorance on this question of the cruelty involved in these trades and the unnecessariness of such articles for warmth or adornment. Several concise pamphlets issued by the Humanitarian League and the Society for the Preservation of Birds concerning these matters are recommended for study to all seekers after consistency in thought and action.

Apart entirely from the cruelty aspect of this subject there is a point involved which should interest students of the occult, namely, the general ignorance of the laws governing the animal kingdom. At the will and in the ignorance of man one species is annihilated, another is artificially bred, species are introduced into countries for which Nature had seemingly not intended them, and on all sides are to be seen the result of this interference of man with the lower kingdom. The balance of Nature is disturbed; for example, the natural enemies of rabbits are not human beings but ferrets, but men have practically annihilated this species in the past, and now have to reap the reward by shooting the rabbits, and so blind are they still to their wrongdoing in both cases that they consider it pleasure, sport—instead of a painful temporary duty to be fulfilled with the aim of restoring the natural equilibrium they had upset. All these animals must have their individual and collective necessary place in the economy of Nature and in dealing with them arbitrarily and selfishly as at present, Man is not doing his duty towards them but rather retarding the evolution of the All.

It is by the power of Love that the Human can help upward the Animal kingdom, and anyone who, knowing this, joins in demanding and accepting the unnecessary slaughter and its products of any of the species of the latter cannot be said to evince any practical evidence of this helpful uplifting love, nor to be doing all within his or her power to raise the sub-human creation.

And it is not only the sub-human creation that is thus affected, for through acquiescence in these trades and fashions, Theosophists, among the great mass of others, are taking a share in degrading a whole class of their fellows to a career of cruelty, placing them in an environment which tends to bring out some of their worst passions and prevents them from being influenced by, and reciprocating the feelings of Brotherhood which are fundamentally so necessary to the development of man.

It may be urged that this is entirely a woman's question, but though she is the principal wearer of furs and feathers, there is no doubt that if her masculine friends and relations gave clear utterance to humanitarian views and tactfully expressed their disapproval of the custom, there would soon be a revolution in this fashion. It is also true that any subject in which a certain portion of a community is interested ought to interest *all* the thinkers of that body, for all are related and are affected by the actions of any part. Neither are men wholly exempt from the practice of donning fur-lined coats, etc., and in these days of motoring, when the demand for protective clothing is on the increase, it is well to utter the warning to them—"let him that thinketh he standeth take heed lest he fall." United, the thinkers of both sexes must wage war by thought and action against the unnecessary degradation of their fellows, and the slaughter of their "little brothers and sisters" as the saintly Francis of Assisi called them.

When all that has been said generally is brought down to the individual standpoint and action (as all necessary reforms must be), two objections are likely to be raised by opposite types of minds:—(1) that the use of furs, feathers and skins is such a small item in an entire life given up to search for mental and spiritual knowledge as to make it of no importance. (2) That thinking about such things as fashions is lowering and will waste a great deal of time which might be used for development on other planes.

The answer to both may be combined that not only by thoughts but by actions is new Karma generated and no detail of life is really unimportant, especially if there be a principle underlying it. The choice of suitable clothing and adornment has to be made periodically by everyone, and the time given to this choice need not be any more than usual when each has decided to dispense with the above substances; even if in exceptional cases the choice should take longer, the time could not be called ill-spent, for the conscious thought-power directed to such an end founded on such a motive would be so strong as to produce far-reachng results for good both individually and collectively.

Some will say that while there is still no satisfactory substitute available for shoe-leather, one cannot be truly consistent in dress. Granted: but no logical mind will maintan that because one cannot do all one sees to be right, therefore one must not do what is possible, and there is no doubt that substitutes of a non-animal nature will be discovered and invented when the demand becomes sufficiently insistent.

Another may object that this is not a subject which will appeal equally to all parts of the globe—fundamentally the ideas expressed above are quite true, but they would not call for expression in the tropics and would most probably not be at all in the consciousness of souls needing to re-incarnate in the frigid zones. Yet for those who live in temperate cli-

mates this is a question of vital importance. It is given to the units of each country to work out their own salvation—through such opportunities as are afforded by the daily life of each according as each comes in contact with new presentations of Truth. At present this fashion must be considered a custom arising in ignorance, *a bad habit,* but this is one of the strongest reasons why its reform should appeal to Theosophists, for to each of them is given the responsibility of changing "bad" into "good" habits, consequent on the greater knowledge which they possess concerning the solidarity of Life and the laws of action and re-action of the forces of Love, Indifference and Hate throughout the kingdoms.

No objections of convention, fashion, difficulty of the above will be able to prevent a truly earnest seeker after "Light on the Path" from seeing in this small thing an opportunity through which may be shown his or her faithfulness. Maeterlinck has said, "Love is ever seeking fresh proofs of Love"; only in action can proofs be fully shown, and every action done, on the physical plane tending to bring the individual more into touch with the Harmony of Nature and in line with such underlying principles as the Unity and Sanctity of Life, can only tend towards the granting of clearer vision, the higher development of the Ego.

It is a question to be settled by the individual but it would surely not be below the dignity of the individual Members of the various Lodges of the T. S., but rather an honor, for them to be the prime movers in creating a new fashion as an outcome of their fundamental truths so that no longer will the "Extraordinary Person," who is no doubt watching the actions of those who openly associate themselves with these truths, be puzzled and caused to stumble by seeing advanced as well as elementary lady Theosophists appearing in seal-skin coats and feathered hats while their gentlemen members never raise a word of protest but rather probably encourage them by giving presents of such inhuman gifts to their wives and daughters.

As the law of relativity has already been mentioned it is only necessary to add that, though at first sight the elimination of furs and feathers from one's clothing may seem to be a reform benefiting the animal creation only, in reality it would be Humanity which would reap the chief reward, the subjective being always more important than the objective, and "more blessed he who gives than he who receives."

Primarily, therefore, because of its effect on humanity, secondarily because of the justice meted out to the animal creation by such a reform, and lastly because of its being, in action, one of the logical outcomes of the fundamental glorious truths of Theosophy, this subject and its individual reformation is earnestly commended to the thought and practice of every reader of this Review who is seeking to realize the Higher Life.

MARGARET E. COUSINS.

ELEMENTARY ARTICLES

V.

The Rounds and Races.

DEAR FRIEND: This is one of the most interesting topics for study furnished by Theosophy, but it is also one of the most difficult.

What I write you now is but a crude and imperfect outline, but your studies in the *Secret Doctrine* and other Theosophical works will greatly enlarge and perfect your understanding of the subject. I trust, however, that what I write may be a guide and a help to you.

We may say that the manifested universe is composed of matter and spirit, although these may be but opposite poles or aspects of the same unknowable Unity. The spiritual side is both limited and manifested by the material aspect, while it is through the action of this spiritual side of the cosmos that matter itself becomes knowable. These two poles acting and reacting upon each other reveal another absolute aspect that we call motion, or force. These three seem to produce the almost infinite diversity of potencies in the manifold universe.

These apparently infinite potencies have been classified into seven great divisions, called Principles in man, and Hierarchies in the cosmos. In my letter on "A Sevenfold Universe" (October, 1906, Quarterly), I intimated that modern science had corroborated this teaching of sevenfoldness. Prof. Crookes has gone further, and confirmed the teaching that all these different states, or conditions of matter, appear to come from different rates of vibration. In his *Genesis of the Elements* he has shown us how it is possible, through changes of vibration, for matter to assume infinitely differing properties.

To the Theosophist these different properties of matter mean so many different vehicles of consciousness. The theory that the universe is produced by modifications of the eternal motion caused

by the action of spirit is beautifully symbolized by the "Great Breath" of the Vedantin Philosophy. The phrase so common in Theosophical literature, "Days and nights of Brahma," reminds us of these changes of motion and conditions.

It means that periods of activity and periods of rest follow each other eternally. A period of activity is called a Manvantara, and a period of rest a Pralaya. There are *major* and *minor* Manvantaras and Pralayas, a minor being the life of a single globe of the seven in a chain of globes, and a major is a round of the seven globes.

The time during which one mode of vibration prevails in a planetary mass is called by Theosophists a *Round.* This period in which we are living is called the fourth Round of this terrestrial chain, and the matter of the planet throughout all its seven "globes" or planes, and the seven states of consciousness, assumes characteristics produced by this molecular vibration. During this Round the ego has to undergo all the experiences possible under these conditions. When the keynote, or dominant vibration, changes, new forms of matter will appear, and new experiences be possible through another cycle of evolution.

According to the teaching, each successive cycle of vibration in the downward arc becomes more and more material until the limit is reached in the middle of this, the fourth Round. When the next hour strikes, and the dominant vibration changes, our earth, and all the egos on it, will start on the upward arc, and regain their former astral consciousness, with self-consciousness added.

Indeed, this process has already begun, for since the middle of this Round was reached the earth has been slowly becoming less material.

This fourth Round is the Kamic, or Desire Round, and will last as long as this *Life wave,* or impulse, has its activity in molecular matter. The duration of a dominant vibration covers a very long period of time, called in Eastern books a Day of Brahma—about 4,320 millions of years. It is said that this is the time it takes for all the plants of our system to come into conjunction. Such an event would be likely to produce physical causes quite sufficient to entirely change the conditions of physical existence on some of these planets. I have used the phrase "dominant vibration," because each of the seven creative Hierarchies are active during the entire Manvantara, and they cause the existence of the six companion "globes" of each planet, of which our earth (and all worlds visible to us) is the fourth. But one of these Hierarchies is dominant during each Round, and to reach to the consciousness of the others requires special training and development. During certain portions of each Round each of the seven principles comes into special relations with the dominant vibra-

tion, and it is this which produces the modifications which give us the seven Races of each Round.

I have already said that the Kamic Hierarchy rules during this Round, but we are in the fifth sub-division, and, therefore, the fifth Principle—Manas—becomes the subdominant vibration, and Kama is using it to increase the pleasures of sensuous perception, and the great mass of the fifth Race is said to be in a Kama-Manasic state.

In the next round Manas will be dominant, but when we reach the fourth subdivision, or fourth Race, our present condition will be reversed; Manas, or thought, will be the ruling Principle, and Kama will be the chief undertone, and will be the slave of thought, as thought serves Kama now.

Let me speak more particularly of our own planetary chain or ring, and the development of life thereon.

These globes are for convenience named by the letters A, B, C, D, E, F, G. They may be thought of as disposed in pairs on the arc of an ellipse with the middle globe at the lowest point. The globes A and G—the first and seventh—are on the *formless* levels of the mental plane; globes B and F—second and sixth—are on the *form* levels of the same plane; globes C and E—third and fifth—are on the astral plane; and globe D—the fourth—is on the physical plane.

The *Secret Doctrine* (Vol. I, p. 221) says these globes are "graduated on the four lower planes of formation." Of the three higher planes we are not able to speak. The life wave, or everlasting impulse, begins on globe A and then passes to globe B. Globe A then undergoes suspension, or passes into Pralaya. When each of the seven globes has passed through its period of activity and rest, the round is completed. Seven of these rounds make up a planetary cycle, and is followed by a planetary Pralaya.

The monads in the course of their long pilgrimage pass through many planetary chains, and the teaching is that the monads now incarnating here came from that chain in which the moon is globe D. Evolution during the lunar manvantara produced seven classes of beings, called in the *Secret Doctrine,* "Lunar Pitris," or "Fathers." These were passed on for further development on our terrestrial chain, it being a stage higher than the lunar chain.

The *Secret Doctrine* (Vol. I, p. 171) says:—"now it must be remembered that the monads cycling around any septenary chain are divided into seven classes of hierarchies according to their respective stages of evolution, consciousness and merit." These seven classes reach globe A for their new planetary pilgrimage in orderly succession. On all the globes evolution is sevenfold, there being three elemental kingdoms, followed by the mineral, vegetable, animal and human. Class I arrives and works its way through the first stage, and just as it passes into the second

stage, class II begins with stage one. When class I passes into the third elementary stage, class II passes into the second, and class III into the first, or lowest stage. And so on they go step by step until class VII enters the lowest elemental stage and class I passes into the germal human stage. So finally the seven kingdoms are manifested on globe A by seven classes of lunar monads.

Then slowly round after round the nature spirits of each globe builds into these filmy shadows grosser, and grosser matter, condensing and solidifying until the lowest or densest stage is reached on globe D in this fourth round.

In course of time globe A passes into pralaya and when the dawn breaks again globe B is the home of the monads who in regular succession renew their pilgrimage. Class I passes swiftly through the six preliminary stages and reaches the potential human stage, and wins another step of progress. The other classes evolve in regular order, but each one more slowly than the one above it, so that class I travels seven times as fast as class VII. That is class I has passed through seven stages during the period in which class VII has passed through one stage; in other words it takes this class as long to pass through a substage as it takes class I to pass through a stage.

In the second round the first-class monads continue their human evolution, but do not touch the sub-human stages any more, except as the human foetus touches it to-day.

"The monads of class II reach the incipient human stage only in the second round, and the monads of class III only in the third round. In the middle of the fourth round the door into the human kingdom closes." (*Secret Doctrine,* Vol. I, p. 173).

Let me condense for you the teachings of the *Secret Doctrine* on man, in the second, third and fourth rounds. During the second round man is gigantic and ethereal, but growing firmer and more condensed—that is, more physical.

In the third round he has a concrete and compacted body of definite human form. At first it is the form of a gigantic ape, more intelligent or rather cunning than spiritual. In the last half of the third round his gigantic statue decreases, and his body improves in texture, and he become more a rational being. In the fourth round intellect has an enormous development and the hitherto dumb races acquire our present human speech, on this globe, on which from the fourth race language is perfected and knowledge increases.

"At this half-way point of the fourth round (as of the fourth root or Atlantean race) humanity passes the axial point of the minor manvantaric cycle." (Vol. I, pp. 188-189).

During the first three rounds the heaviest work fell on the monads of class I, for they worked up the forms, ensouling them for a time,

and then passed on leaving them for the tenancy of the second and third classes.

Now let me note briefly some points in the smaller cycle of our own earth, globe D, during this fourth round.

When for the fourth time globe D began its activity it was in a condition of greater density than in any previous round, but it continued to solidify until the middle of the round was reached. After that it began its upward climb, but it is hard to realize the vast periods of time that have been occupied in the rise, the perfecting, and the decay of the races that preceded ours—the fifth.

The body of the first race was little more than astral, so little had it solidified.

The second race reproduced itself, during its earlier stages, by budding or germination, followed by expansion, as the jelly-like forms of some other living things do to-day. In these early stages of the second race man's body was a boneless indeterminate form, with little that we would call human about it.

It was a structureless albuminous body without organs, which through millions of years slowly condensed and evolved. As the second race was evolving the first was disappearing, for the conditions of our earth were changing. The later second race is spoken of as "sweat-born," which makes a step forward in evolution and gives us the third race which in time became really human. As the third race advanced this "drop" acquired the characteristic properties of the animal egg, and then the developing humanity, from being sexless, became gradually bi-sexual, evolving organs, hardening in tissue and producing bones. So the process goes on through millions of years until at last we have distinct men and women.

This physical change in man was accompanied by physical changes in the globe. The time of struggle began, struggle among themselves, and also with nature—"The eternal Spring became constant change, and seasons succeeded. Cold forced man to build shelters and devise clothing." "Under the guidance of divine rulers they built large cities, cultivated arts and sciences, knew architecture, astronomy and mathematics to perfection."

The third Race is divided into three main groups, but of the first and third I am not going to write now, except to say that the first became the guides and teachers of the middle group, and are the gods and heroes of antiquity. The middle group, made up of the last sub-races of the Third Root Race, was neither so high as the first group, nor so low as the third group, but are of special interest to us as the stock of our humanity. They were the first sexual physical men endowed with Manas, and made their appearance on our globe about eighteen millions of years ago. As the centuries

rolled on, these Lemurians gradually drifted into two marked classes, called Sons of Darkness and Sons of Light, and between them bitter antagonism developed.

From these Lemurians the fourth Race—the Atlanteans—were born. Two events of the greatest importance and interest occurred during the history of the third Race. Up to the middle of its history the third Race was *mindless,* but at that point there came to our earth from another planetary chain, that of Venus, glorious beings, sometimes called "Sons of Fire," who became the Divine teachers of this young humanity, and also acted as channels for the third outpouring, and projected into animal man the *spark.* Thus the first, second and third classes of Lunar Pitris became individualized—the vast bulk of humanity.

The second event is the appearance of death. "The men of the third Race began to die out." Until near the end of the third Race there had been no death, but with the perfecting of the four lower Principles, and the receiving of the Divine spark, the old method of transformation, or resurrection, out of the old into a new body ceased, and he began his experience in Kamaloka and Devachan. The fourth Race, the Atlanteans, born of the Northern Lemurians, began life with a struggle in themselves. A struggle for life between the spiritual and the psychic, the psychic and the physical. Some conquered and some were defeated, so that as in the third Race, we have in the fourth, Sons of Light and Wisdom, and Sons of Darkness. Some mastered the lower nature, and some became slaves of matter.

These were the "Mighty men of renown" spoken of in *Genesis VI.* The yellow of the third Race became the "red yellow" (the red Indians and Mongolians being descendants of these), and finally the brown-white Races—which now, together with the yellow Races, form the bulk of humanity. (*Secret Doctrine,* Vol. II, p. 250.)

Those who "remained faithful" amid the general degeneration were led away from the lands fated to be submerged, and from these, about a million years ago, our own Fifth Race was born. The great wisdom of the Atlanteans was passed on to the fathers of our fifth Race. It is said that they determined the duration of all the past geological and cosmical periods, and the length of all the cycles to come till the end of this life cycle, or the end of the seventh Race.

It is also said that on these ancient records the calculations of the Brahmin Initiates and the Astronomy of Hindustan and Egypt are founded. The continent of Atlantis is said to have perished some 850,000 years ago, and some of the islands as recently as 11,000 years ago. The floods that overwhelmed Atlantis have left behind them the traditions that tell, both in Western and Eastern lands, of a supposed "universal deluge." At the end of the seventh Race of the seventh

Round our chain will hand on to its successor the fruits of its life in the person of perfected divine men, ready to take up the work of guiding the evolution (under the direction of a planetary Logos) of the hosts of entities below them.

The fifth, sixth and seventh manvantaras of our chain are still unborn, but in imagination we try to picture the wondrous glory of those periods of evolution, and then are staggered by the thought that even that is not the end, but stretching before us are boundless ranges—heights and depths—of life and joy and love immeasurable and inexhaustible as the Eternal, Immortal, Invisible One that Is.

Fraternally,

JOHN SCHOFIELD.

COLONEL H. S. OLCOTT.

Although the Society which publishes THE THEOSOPHICAL QUARTERLY has been disassociated for many years from the organization over which the late Colonel H. S. Olcott presided, a disassociation based upon differences on certain fundamental principles of right thought, right speech and right action; yet in death we can afford to forget our differences, and what is much harder, to overlook the injuries he did a friend; so it seems eminently fitting and proper that we should make Colonel Olcott's death the occasion for expressing our appreciation of his many years of arduous service in the cause of Theosophy.

He devoted himself to the work at a time when to do so meant social ostracism, ridicule, obloquy, and often worse, and when workers were much more needed than they are at present. His courage and persistence won the admiration of everyone, while his personal qualities made him countless friends.

We all owe him a debt of gratitude, which THE THEOSOPHICAL QUARTERLY readily acknowledges, and he passes into the Silence with the kind thoughts and earnest wishes of all members of our Society.

EDITORS.

REVIEWS

*Wilshire Editorials.** A book on Socialism cannot be reviewed in the space this magazine can afford to give it, so that this does not pretend to be more than a notice of some of many points which occur to one when glancing through the above volume. In the first place we are confronted with the eternal difficulty when dealing with the subject of Socialism; that is that there are as many kinds of Socialism as there are exponents of a socialistic belief. It should be understood, therefore, that the following remarks refer to the Wilshire brand. It is a not unpleasant brand in several ways, for Mr. Wilshire is a kind hearted man who sees and avoids the evils of inflaming class hatred, which is so important a stock in trade of so many socialists. He endeavors to treat the question from an economic standpoint and has kind things to say of every one, even the hated capitalist. He does not agree with most socialistic writers that they are a wicked and perverse generation, but on the contrary says that they are pretty much like other men, and only differ, because, by birth or circumstance, they are exploiters of labor, instead of being laborers.

Trusts, he thinks, are a natural outcome of economic conditions, therefore inevitable, and therefore not evil. They are simply a step on the road towards the national ownership of the means of production, and he rather likes them because they indicate that a very considerable distance has been traveled on that road. He believes that the time is close at hand, a year or two perhaps, unless a great war or a great calamity postpones it, when this country will be confronted by the "great unemployed problem," which will usher in the socialistic regime. It is here that we must depart from him. He has been making the same prediction for the last fifteen years and, so far as we can read the economics of the matter, there is no reason why he should not continue to make such predictions indefinitely.

He says that capital is already finding difficulty of profitable investment, and that another year or two will find it going begging. How he reconciles this with the recent statements of J. J. Hill that the railroads of this country need five billion dollars and five million men to carry out needed improvements in the next five years, we do not understand. He says that our economic troubles are owing to the competitive system of labor and that the solution of the trouble is to have government ownership of the means of production, but he does not show how this will be the case. He simply says it would. We do not believe it, and deny it, and our statement in the absence of proof is quite as valid as his.

The main defect of his writings is along this line. He regards Socialism (his brand, always remember) as a panacea for all our social troubles, but he nowhere shows how this would be the case. He makes the assertion that the government ownership of the means of production would do all these things, and then leaves the matter just as it begins to get interesting. How would the government ownership of the means of production actually work out in practice? Most people think that it would result in indescribable chaos, and there is nothing in Mr. Wilshire's book to lead us to think otherwise.

Of course, he falls into the fundamental socialistic fallacy of attributing the result of production to labor, although he goes farther than many socialists, and adds "labor plus machinery," but he then ignores the share of machinery. As a matter of fact, and this is the crux of the whole subject, labor cannot and does not produce any more now than it did a hundred or a thousand or a million years ago. In fact it does not produce as much, for men do not have to work as hard as they used to. The increase in production has not been brought about by labor at all but by ability, by enterprise, by systematizing the means of production, by the invention of machinery, by combination, and by the countless other factors which

*The Wilshire Book Co., New York. Price, $1.00.

represent our modern commercial and industrial life. Mallock sums up all these factors in the single word "ability," and it will do as well as any other. The great increase in production has been brought about by "ability," and it is easy to show that instead of labor receiving less than its share of this increase, that it actually receives more than it is justly entitled to. Wilshire says in one place that we produce twenty times as much as our ancestors and in another place he says it is a hundred times as much. Now, although this increase of production has been brought about by ability and not by labor, he acknowledges that labor now receives about a fifth to a sixth of the total product, which is either three or four times or twenty times as much as it should receive, according to his own statistics.

This is the GREAT HERESY of Socialism and comes straight down from Marx himself. Marx founded his entire system on the theorem that wealth is the result of labor applied to natural objects, and it is not true. Wealth is the result of labor *and ability* applied to natural objects, and "ability" is responsible for and should receive all the great increase in the amount produced in recent times. Labor, without the assistance of ability and all that ability represents, could still produce only a bare livelihood by unremitting and incessant toil. Fortunately this is a matter of observation and not of argument. All we have to do is to go to a country where ability, and what it represents, is still absent and we see millions of people engaged in incessant toil for a bare livelihood. China and India are cases in point; and we know that there will be no relief for the peoples of those two countries until the labor of their inhabitants is associated with ability and the production of wealth is thereby increased. From this increase labor will get, as heretofore, more than the share to which it is strictly entitled, and so will the general condition of the people of those two countries be gradually ameliorated.

Neither Wilshire nor any other socialist of whom we have knowledge is free from this fundamental fallacy, which invalidates all their conclusions and makes useless all they write. C. A. G. JR.

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*Essay on the Creative Imagination,** T. H. Ribot, translated by Albert H. N. Baron. The purpose of this book is an analysis of that form of the imagination which creates. Modern psychology has dealt exhaustively with the images and forms of reproductive imagination, but Mr. Ribot regards these as merely the outward manifestations of a universal quality of the human mind. In fact, it is the opinion of the author that every part of human life is penetrated by the constructive imagination, and that without it man could, in fact, make no progress in the simplest and most necessary arts. Keeping this in mind we are shown through successive chapters the various ways in which creative imagination has led men from the earliest mythic ages to our more modern scientific conceptions of life and destiny.

One of the most interesting chapters of the book deals with the organic conditions of the imagination, and of necessity is mainly scientific and inconclusive. "The organic bases of creative imagination, *if there are any specially its own,* remain to be determined." It follows that interest in the subject is limited to different manifestations of an inherent quality, the manifestations being obviously dependent upon obscure causes, and the physiology of imagination rapidly becomes pathological. To Theosophists the conclusions of Mr. Ribot will seem arbitrary, in view of his doubt as to the efficient cause of mental activities, but they will read with interest what he has to say about mystic imagination, and especially of that form of it which expresses itself in numbers—as among certain orientals—and his comparison of the clear-cut polytheism of the Greeks, and the fluctuating divinities of the Hindoos, both alike, in his estimation, referable to the racial type of imagination.

The scientific imagination keeps well within the bounds of reason, yet, in numerical calculations, often outruns the invention of the Hindoos with their incalculable estimates. He instances the division of time by the Djanas into two periods of fabulous duration, 2,000,000,000,000,000 years in each, and the scientific conception that if we could count the molecules in a cube, the size of a silkworm's egg, it would take more than 250,000,000 years. Thus Imagination enters into every field, and is equally traceable in the life of the average man and in that of the greatest genius or poet. The work is admirably translated. R.

The History of English Rationalism.† Alfred William Beme. This publication has value for students of religion because, although written from the standpoint of an avowed rationalist, it gives a consecutive record of those movements which, in the Nineteenth Century, have been as it were provisional attempts at the recon-

*Open Court Pub. Co., Chicago. Kegan Paul Trench Co., London.

†Longman, Green & Co., New York.

struction of religious beliefs threatened by the scientific spirit: In so far as such movements have been transcendental in character the author is not perhaps entirely guiltless of prejudice, and at times his insistence upon dogmatic presentations, rather than philosophical abstractions as the cause of his objections is unfortunate, but in the main he is anxious to hold the balance true.

His view, as expressed in his preface, is that to "set facts at odds with faith is to rationalize"—but—rationalism thus defined would have, in its turn, first to define the exact limits of a fact, and undoubtedly would not accept as proven many spiritual experiences, which, although subjective, are recognized by transcendentalism as actual.

Perhaps the most valuable part of the work is introductory, giving as it does in the opening chapters, a clear resumé of the antecedents of English rationalism, and tracing them far back in the past, to ancient Greece and Rome.

But it is significant that no reference is made to the influence of the Thought of the East upon our own age, nor to the mass of literature upon the subject put forth by those interested in current religious beliefs, as affected by Orientalism.

J. R.

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*The Subconscious,** by Prof. Joseph Jastrow. Prof. Jastrow, in this book, attempts a "systematic exposition of subconscious functioning." It is of unquestionable interest to Theosophists, who are familiar in their studies with the many planes of consciousness outlined in Eastern philosophies; but the author of "The Subconscious" does not follow the paths so often traveled by the seeker of religious satisfaction, but rather tries to bring the unknown and unverifiable within the recognized field, so to speak, of life's activities.

The ground covered in this volume has also become familiar to average readers through the late F. M. Myers' monumental work upon Human Personality, a work to which Professor Jastrow acknowledges his obligations, while at the same time he distinctly objects to the conclusions to which a consideration of the same data led his predecessor.

This disagreement with Mr. Myers' conclusion would be of considerable importance if Professor Jastrow had given his reasons; these, however, a perusal of his book do not reveal, on the contrary, one is led rather to believe that Myers' study of Human Personality includes all and more than the Professor's conclusion admits. When Dr. Jastrow, as his final word, asserts that "Knowledge that is conscious goes, and wisdom lingers in the subconscious traits of character," one recalls the beautiful epilogue to Dr. Myers' study of the intricacies of normal and abnormal mentality and is disposed to rest with confidence with the immortal hope to be found there.

T.

Don Miguel Lehumado,† by Sue Greenleaf. It is a pity that so-called occult romances are nearly always so bad. We would much rather say nice things of a book sent us for review, but the kindest spirit in the world could not do more than admire the paper and presswork of this volume. From a literary standpoint, it is atrocious; while, from the occult standpoint, it is almost everything it ought not to be. We cannot get any gratification from it, even from the thought that it is a sign of the times, of the spread of occult ideas; for its alleged occultism is not occultism at all, but simply silly extravagance. The scene is in the coming centuries; the hero, so far as there is one, is the discoverer of "Memory Fluid," which enables one to remember one's past incarnations; the heroine discovers how to nullify the effects of gravitation just in time to sail out of the balcony window with the hero holding on by her hand, and so saves his life. I don't know what else happened, for with the best intentions in the world, I hadn't the patience to read any more.

C. A. G. Jr.

Christian Science.‡ Mark Twain. There are books which produce a very marked effect, yet one wholly different from that which the writer sought. This is one of them. Mark Twain intended to draw a picture of a New Papacy, a semi-conscious conspiracy blended of credulity and cold calculation, and destined within a measurable time to dominate human affairs.

He has really written "The Tragedy of a Psychic." For this is what he shows Mrs. Mary Baker G. Eddy to be, quite unconscious that he is doing it, and therefore the more convincingly. He makes it clear that Mrs. Eddy had a very genuine psychic awakening; that a veil was drawn aside in her nature, revealing

*A. S. Barnes & Co., New York City.

†Houghton Mifflin, Boston.

‡Harper Bros., New York.

what seemed to be a new heaven and a new earth; and that, as the fruit of this awakening she found herself in possession of certain genuine psychic powers, notably the ability to alleviate pain, and to communicate enthusiasm to others. Without fully understanding her own position, without realizing the vistas which lay beyond her new world, without knowing anything of the dangers which beset her, Mrs. Eddy seems then to have tried, with honest enthusiasm, to make her powers and discoveries available for her fellow-beings. She healed many, or at least helped them to a mood of warmth and self-forgetfulness which enabled them to heal themselves. Unfortunately, it seems, they repaid her in the worst of all possible ways: by adulation, by praise, by the flattery which is pure poison to the psychic nature. Slowly her character changed. Instead of seeing that she was but doing what thousands had done, seeing what thousands had seen, she began to think of herself as a prophetess, singled out for marvelous ends, and entrusted with a message unparalleled on earth. And her fatal friends encouraged her, and added flattery to flattery. With ambition came self-seeking, and, after healing and imparting her knowledge freely and unselfishly for four years, she at a certain point conceived the thought of turning the whole matter to her profit. The psychic element in her nature caught at the thought with avidity, and at once reflected it back to her as a divine revelation. She was weighing in her mind the question of how much she might charge for lessons in healing, and the psychic mirror held up the image: "$300 for a course." And she half-believed this was a divine revelation, such is the fatal mirage of the psychical world. Thus ambition and avarice entered, robed as angels of light, and with soft words on their lips. The rest of the story is an old one, a sad one, and it does small credit to our common humanity. It holds the one moral of all these tragedies: "O disciple, tear this thing out of your heart!" C. J.

MAGAZINE LITERATURE.

The Monist, Chicago. In the January issue we find an interesting table of contents. The Buddhist Conception of Death as held by the Japanese is concisely set forth by Soyen Shaku; Hugo De Vries brings forward the consideration of mutation as opposed to the slow process of what is called evolution in the production of new species, and gives the results of his own experiments in favor of the former. Analogies found in Zoroastrianism with certain books of the Old Testament are comparatively considered by Lawrence Mills, and the Editor has a most interesting article upon Mythical Elements in the Samson Story. The number contains other articles and criticisms of value.

The Open Court, Chicago, for February, contains an illustrated article upon The Devil; the continuation of Half Hours with Mediums, in which several are exploited, and the easy methods of their tricks unveiled; and a translation from the French of Lucien Arreat of some superstitions of Southern France. The short reviews of this number are of more than usual interest.

Annals of Psychical Science, London. In the January issue Lilian Whiting presents a review of spiritualistic camp-meetings in the United States which frankly admits the prevalence of fraud and trickery, while at the same time bringing proof that those mainly responsible for the meetings endeavor to stamp them out and place the subject upon a purely religious footing. This number also contains an interesting account of the materialization of two forms by the Directors of the Grand Lodge of the Veil order of Mystics, Berlin, under presumably careful conditions.

International Journal of Ethics, Philadelphia, for January, contains much of vital interest to thinkers. Among articles likely to be of particular interest to Theosophists is one by Edward Moffat Weyer. "A New Search for the Soul," in which he takes the ground that the present life is as a stage in the progressive evolution of spirit, and in which he makes soul itself synonymous with feeling. The book reviews in this number are of exceptional interest and value.

Education, Boston and London, devotes its first article to the timely question of The Academic Value of College Athletics. Principal Young offers a plea for thorough grounding in arithmetic rather than the superficial knowledge of arithmetic, algebra and geometry found in our schools, and the Program of Ethical Teaching is ably considered by Winthrop D. Sheldon. The February number also contains an account of the meeting of educators in New York City in the interest of scientific teaching on questions of sex.

Charities and the Commons, as always, devoted to sociological problems, in its February issue considers Industrial Accidents and Their Social Cost. The Death Roll of Industry is appalling in its statistics, proving, amongst other things, that

our railroads, while not employing twice the number of men they did in 1889, kill or injure three times as many; while in mining industries the number of men killed or injured amounted, in 1904, to the enormous total of 11,986. It also contains an interesting account of the famine in Russia.

The Metaphysical Magazine, New York City. In the December issue Kannoo Mal continues his translation of the Narada Sutras, which are of interest to Theosophists, as they deal principally with the definition of *Bhakti* and its attainment. The Narada Sutras are in many ways simpler and less metaphysically involved than the more ancient sutras.

The Herald of the Cross, Paignton, Eng. Among periodicals of the highest order of religious teachings, we wish to call attention to *The Herald of the Cross* as of very definite value to Theosophists in search of guidance in the inner life. Its teachings are exceedingly pure. The January issue contains: "The Divine Love—How He Calls His Children," and "The Divine Sorrow." In the editorial notes the memory of former births is set forth, with the method of attaining it, and the whole publication breathes the spirit of the highest spiritual fellowship.

The Stellar Ray, Detroit, Mich., successor to *Suggestion,* follows on the same lines, and is devoted to Higher Thought, Philosophy, Modern Mental-Culture, Practical Psychology and the like.

Of Magazines distinctively Theosophical we have to acknowledge:

Theosophisches Leben. Paul Raatz, Berlin. Adalbert Luntowski contributes a consideration of Theosophy and Pedagogy, and the January number contains the conclusion of Charles Johnston's Vedanta Philosophy, which is as luminous as all his writings are.

Theosophischer Wegweiser, Leipzig. In the January issue Herman Rudolph contributes an interesting study of The Wise Men from the North, mystic in its interpretation, and an important paper upon Cycles. Herman Höra considers the Self as the only guide of the soul.

Neue Metaphysische Rundschau, Berlin. While full of interesting matter, the most important part of this publication is its editorial notes on miscellaneous subjects, giving a resumé of events and publications which is of great value to those interested in Theosophy. Franz Hartmann is among the contributors, and the January number contains a translation from the French of Garcin de Tassy.

Sophia, Madrid, Spain, republishes a paper of Annie Besant on The Perfect Man. *Sophia* now enters upon its fifteenth year.

La Verdad, Buenos Ayres, in its January number reviews Theosophic activities and has an interesting paper upon occultism translated from the French.

Teosofisk Tidskrift, Stockholm, republishes articles by Annie Besant, Alexander Fullerton and others.

From Mexico we have received *El Siglo Espirita,* giving an account of the first national Spiritual Congress there. From Caracas, Venezuela, *Pharma,* which devotes one of its papers to Kabbalistic Dogmas. From Brazil, *O Mundo Occulto,* devoted to Psychical Research, and from Colorado, *The Mountain Pine.* Of magazines, mainly devoted to what is called the New Thought, we wish to acknowledge *The Swastika,* a Magazine of Triumph, Denver, Colo.; *The Idea,* Chicago; *The Vanguard,* Milwaukee; *New Thought,* Chicago; *Tomorrow,* Chicago; *The Light of India,* Los Angeles, Cal.; *The Chiropractor,* Davenport, Iowa; *The Nautilus,* Holyoke, Mass.; *The Balance,* Denver, Colo.; *The Flaming Sword,* Estero, Fla.; *The Theosophic Messenger,* Chicago, and the *Morning Star,* Edinburgh, Scotland. *The Oar Race News Leaflet,* New Haven, Conn.

Sonnenstrahlen, for the young, steadily maintains its high standard.

From London, England, we have received *The Crank,* and from Ilfracombe, England, *The Light of Reason;* from Manchester, N. H., *Notes and Queries;* and from Portland, Ore., a pamphlet, *Practical Astrology; Freedom Talks,* by Julia Seton Sears from Boston, Mass., and *The Reverend Padre's Address,* by Bepin Behary Bose, from Calcutta, India.

NOTICE.

An Abridgement of the Secret Doctrine, in one volume, made by Katharine Hillard, is expected to be ready by the last of April. The book will contain about 400 pages, and will be published at $2, net. While eliminating all obsolete and controversial matter, and Sanskrit terms, the ethical and spiritual teachings of the *Secret Doctrine* have been carefully preserved, and it is hoped that the comparatively small cost of the book will bring it within the reach of many who could not procure the original, to which, also, this abridgment may serve as an introduction. Orders may be sent to the Secretary, T. S. A.

QUESTIONS AND ANSWERS

QUESTION 68.—*What is the exact meaning of the word "Theosophy?"*

ANSWER.—The Greek Dictionaries give the word "Theosophia," with the meaning, "Knowledge of things Divine." The earliest use of the word which I know of, is by Clement of Alexandria, a learned Platonist and student of Egyptian religion, who became a Christian, and wrote a number of philosophical books, several of which have come down to us. Clement was born about 160 A.D. The phrase "Theou Sophia" is used by St. Paul. Thus: *"Christon* Theou dunamin kai *Theou sophion." "Christ,* the Power of God and *the Wisdom of God."* (I *Cor.* I, 24.)

Strictly speaking, "Sophia" means applied wisdom; Homer uses it for skill in carpentry, music, driving and so forth. Later, it meant also practical and political wisdom, and only in a secondary sense philosophical wisdom. This meaning is preserved in the Gnostic Triad, "Pistis, Gnosis, Sophia," equivalent to "Aspiration, Inspiration, Realization." Strictly, therefore, Theosophia would mean the practical application of divine wisdom, practically working out the divine Will. This is very much the idea finely expressed in a recent sermon by Rev. Percy S. Grant, of New York: "You attain your spiritual majority when you are aware that your will is a part of God's creative energy."

QUESTION 69.—*If we are content with things as they are, and contentment is a virtue, why should we try to improve them?*

ANSWER.—Contentment is not always a virtue, sometimes the Spirit works in a fierce discontent. But when contentment is a virtue, it implies a recognition of the working of a Divine life in the Universe and the individual life as being but a part of the Divine life. It implies the faith that all things are working towards the fulfilment of a Divine idea, and does not imply contentment with any particular achievement or condition, as such. He who is so content knows that the Divine is working out its plan unceasingly, and that, though there be no staying, the achievement of the time is but for the time, and is best for the time. As a part of the Divine energy the command is laid upon him, "help nature and work on with her," and he who obeys in that spirit lives in the Divine life and helps to fulfil its purposes. He cares nothing for results, but only that he is obeying the will of the immortal Spirit, his true self. Any improvement which accrues from his work is not the result of a personally conceived plan of improvement, but is simply an expression through him of the Divine plan. Contentment in this sense is not, therefore, contentment so much as "peace." J. W. K.

ANSWER.—This question appears to be a "hair-splitter!" If so be we are content, we should not think of wishing to change. Is contentment a virtue invariably? Or have we heard of such a thing as "a divine discontent?" What should we try to improve, and what let alone? There are in fact endless questions arising out of this one, and when we have answered them all, this original question is still to answer.

One may touch upon some obvious points. (a) One may have all one desires to have and yet one may wish to change in order to give to some others who have not. One may have material contentment, and yet be discontented with one's own evolution and development, one's inner condition, one's interior environment—and so may wish to change. (b) Material contentment is not a virtue in itself; but we do well indeed to accept cheerfully our lot in life, and the happenings of divine law. (c) Many of us hold that we should never rest contented with our spiritual achieve-

ment, and that Evolution has spiral after spiral, rising always, leading far beyond the fields Elysian, ending never, ever developing and enlarging the Being and the Powers of Man. Who then would or should be "content" to live as a fat beast in the field, if he could, by taking thought, add cubits to his spiritual stature? But the points thus briefly covered are, like the entire question, points which each man must solve for himself, and in respect of their solution we have no prescription to offer.

J. K.

ANSWER.—We cannot understand how any one can be content with things as they are, while sorrow and suffering confront us at every step.

We are passing through a social and political crisis, there is much unrest, much discontent, much pain and suffering. Contentment would indeed be a virtue if all were peace and happiness. Are we not one great brotherhood? Can we possess the virtue of contentment while our brothers are sorrowing and suffering? If we look deeper we will see it is all under law. Nature is trying to adjust all things and it is our duty to work with Nature and try to improve the condition of all of our fellow men. Humanity as a whole has largely forgotten the Infinite Spirit or God manifested in Nature. We lack love for God, respect for law, and the virtue of obedience. Until man can reverence God and respect religion and the higher life, much suffering will exist and content cannot be had. Let each one try to improve the present conditions of our brothers that contentment may be a virtue.

A. A. O.

ANSWER.—My answer would depend upon what is meant by the word "things." From the point of view of the soul we should never be content, but should spend our whole lives in one long indomitable struggle to improve. But if by "things" is meant the circumstances of our physical life, our house, land, money, clothes, food, etc., I should have to give a qualified answer.

Every philosopher who has ever lived has advised people to be content with what they have, for otherwise we can enjoy no peace and happiness. As one person quaintly put it, "The way to have what you want is to want what you have." I believe this is sound philosophy. But the occultist adds to the philosopher the following advice: "Work as those do who are ambitious." In other words, even though we cultivate a spirit of contentment, we must not let that degenerate into a spirit of supineness and laziness. We must be content because it is right that we should take what God gives us and be satisfied with it, not because the possession of more is not worth the struggle to get it, although that is doubtless also true in most cases. Contentment is not only a virtue; it is an absolutely necessary frame of mind for anyone who would travel very far on the Path of Life and Immortality. But it must be cultivated from the proper motives and not from improper ones; it must be cultivated because we must make ourselves in all things amenable and pliant to the Will of God, and it is the Will of God that we should have things just as they are, or they would be different.

The "Divine discontent" mentioned by the poet is a very different thing. That is one of the driving powers of the Spirit, one of the forces used by God to bring about our spiritual regeneration, and sad indeed is the fate of him who is without this motive for constant and continued struggle.

G. H.

QUESTION 70.—*Is prayer an aspiration, or a petition for some specific object?*

ANSWER.—The trials and needs, the joys and sorrows of all are alike, yet everyone preserves his individuality while passing through them. And since there is this individuality, there is also an individual way of meeting the events of life.

To one, a prayer for the fulfillment of a specific need may, at the time, offer the greatest spiritual relief and uplifting; while to another, the pouring forth of his trouble, accompanied by an earnest desire for light and spiritual guidance, is sufficient.

The dawning spiritual intelligence which results from communion with the Divine, and the uplifted moments of inspiration, bring with them the knowledge that in aspiration is the highest satisfaction.

It is only through longing to be more like the Divine that we reach our highest idea of the Infinite; this idea continually recedes, drawing us onward, and by this aspiration we are constantly being led into fresh discoveries and more widening and ever growing conceptions of the boundless Infinitude. This prayer of aspiration

uplifts the whole being and renders us better able to appreciate what is received. To know and realize that we are in the care of the Infinite is the prayer of faith, the faith which causes each to be content with his place in the Divine plan of creation. If, with this prayer of faith, we couple an earnest desire to be guided by the Divine Voice, the result will be deeper insight into the lives we touch, and then especially are we more helpful to them.

A petition for some specific object lacks the essential prayer we are taught: "Thy will be done." To ask for some special gift is to limit the governing power in "Whom is no variableness neither shadow of turning" by pitting human judgment against the Divine. All *human* desires are selfish, and if these prayers are not answered in accordance with our request, it might have a tendency to cause us to lose faith in the efficacy of prayer. If the Divine power can be turned aside to grant all petitions, whether wise or unwise from a spiritual standpoint, we would be led to feel that there is no stability in the Universe. The law which governs us is immutable. We have only to live under that law in wisdom and love to the best of our spiritual insight, aspiring always to greater truths; then there will come to us a full realization of the truth that, "No good will He withhold from them that walk uprightly."

B. L. G.

ANSWER.—Prayer is an aspiration of the soul to the source of its being, a cry to the real self to come and abide in the heart and order the life. True prayer is self-surrender. It asks for nothing but to lay down the separated will and to follow the higher will. A man's real prayer is his life, and every prayer is answered.

K.

ANSWER.—If we accept the teaching of Jesus, we must say it is both. The Lord's Prayer is largely made up of petitions, and if man be a child and has a father, whether we call that father the Higher Self or God, the child looks up and desires specific objects. But true prayer leaves the final decision about the things we ask for to the Father who is perfect love and perfect wisdom. "Not my will, but Thine, be done."

Yet true prayer may be without desire for specific objects. As a child is happy in the presence of its mother, so the soul may exercise tranquil communion with the unseen and open itself to the Light, as the flower does to the sun.

J. S.

ANSWER.—Prayer constantly *is* a petition. For is not every ardent wish a petition? And who amongst us is free from ardent wishes? But, of course, prayer ought not to be a petition. Of course, it ought to be an aspiration. Aspiration must have no *concrete* object in view, but I cannot imagine aspiration without a *specific* object. Breaking away from my lower self, in any shape or form, is altogether specific, and this is what aspiration does for me. Attempting to say consciously "Thy will be done" brings about this perfectly specific result, though there is no petition in this prayer. Does not the question somewhat mix up the terms concrete and specific?

V. J.

ANSWER.—Each one of us is a part of the Infinite. The positive effort to recognize that one-ness is aspiration or prayer. Words are not the medium through which we receive the spiritual truths and teachings; therefore, a petition for a specific object calls into action material forces for material objects.

The unceasing endeavor to engage in prayer is, finally, the conscious communion with not only our own, but all other souls as portions of the one soul.

L. F. S.

QUESTION.—*Should we strive to influence others to our ideal of right?*

ANSWER.—As it seems to me, there is only one way in which we can wisely strive to influence others to our ideal of right, and that is by and through the force of our example. If we really believe in our ideal, we will naturally and inevitably try to make it a living power in our lives; in this way the spirit of our ideal will have its manifestation, and its effect upon those about us. If anyone make inquiry of us in regard to our ideal, God forbid that we should refuse to answer him, to bear witness to our belief. But not in the "I-am-holier-than thou" spirit. It is not as teacher, or as missionary to the heathen, that we can make wise reply, but, rather, as reverent seekers, one among the many who search for the truths hidden in Life, as pearls are concealed in the deeps of ocean. It were well to compare experience: it is by the examination of each pearl that men have come to understand something

of the nature of pearls, and of that unity which we may call pearl-life; of the synthesis of their attributes and form. So it is by the sympathetic understanding of all the ideals of the human heart that we in time come to discern the features of that august Ideal of which each human ideal is a ray, a whisper of the divine and hidden Inspirer,—the Soul. J. K.

ANSWER.—Not unless we feel prepared to take on a goodly load of Karma and run the risk of injuring others for one or more incarnations. In respect of ideals, we might divide humanity into three classes: (1) those who have not yet awakened to the need of an ideal; (2) those who are dissatisfied and seeking; (3) those who have ideals of their own. We may aid the first class, by helping to create an atmosphere in which an ideal can germinate—this, by living up to our own ideals. To the second class we can gladly impart what we have, if they are willing to receive it, both by word and example. To the third class, I take it, most Theosophists belong, and if we think we have something really good and worth while, something a little in advance of our neighbor's ideals of right, again *let us live up to it,* not doubting that our influence will radiate like the sunlight; neither doubting that others may have a few beams to scatter as well as ourselves. J. C. M.

ANSWER.—We should never try to influence anybody to our ideal of right, but try to help them to find their own.

When we look forward through the fog and mist that is on our path we will find that small things sometimes look big, and big things so cover the whole front that we cannot grasp their outlines, and we cannot see them, but, when we commence to travel, the wrong shapes will be true and the great things be visible just when we need them.

If we destroy the view of a traveler because we are able to see it differently from him, we stop his traveling and destroy the individuality of his mission and kill the fruit on his life-tree and turn his whole system into a chaos of night.

Thou shalt not kill. B. E.

ANSWER.—Of course. I would not give two cents for the convictions of anyone if he did not want every one to think as he did. It would argue at once that he had some lurking doubt as to the excellence of his views if he pretended to be broadminded and not to care whether others agreed with him or not. It would argue that he did not care whether others were "saved" or not. I say this with the full knowledge that it sounds bigotted and dogmatic and I accept the full responsibility for my position. But, mark you well, there is a very broad distinction between this view as an ideal of conduct, and the wisdom and discretion which we exercise in its display. I believe, for instance, that I know more about the mysteries of existence, about life and its purpose, about the Soul and its evolution, than, say, the average South Sea Islander. I wish from the bottom of my heart that they all knew as much about these things as I did and I would welcome any opportunity that would enable me to teach them my view. But at the same time I believe that, everything being for the very best, if they were fitted to hold the views I do, they would hold them; if they had reached the point in their evolution where they could understand and use my ideal they would be put in position to know of them. If I were sent to the South Sea Islands to-morrow I would take it for granted that there were some at least that inhabited those lands who were ready for my ideals and I would seek eagerly for opportunities to spread them broadcast, but it would never occur to me to try to missionize these simple people and to try to give them a more advanced faith than that with which God has provided them.

I spend a large part of my life trying to spread a knowledge of Theosophy and I am keen to have as many people as possible believe with me, but it has never yet occurred to me to try and "convert" one of the servants in my house. I believe they are better off in the Roman Catholic Church and instead of trying to convert them to Theosophy I try to make them good members of their Church. In other words, if the question had read, "Should we try to influence *everyone* to our ideal of right?" I should answer, "No." But as the question is framed, I would give answer, "Yes." G. H.

QUESTION 72.—*Is man a free agent?*

ANSWER.—It is taken for granted that the word "agent" is here used in this

sense, indicated in the "Standard Dictionary": "In strict philosophical usage, the prime *mover* or *doer* of an act is the *agent*." Without trying to analyze this complex thing called man, let us consider him as that which every day calls itself "I" and recognizes "you." Is he a free agent? I should say yes, within limits at any given time, and that the boundry of these limits was the law of cause and effect. For while man can choose which causes he will set up, he cannot then choose which effects shall come upon him. Thus he can choose whether he will drink a cup of poison or a cup of water. He cannot choose, after drinking poison, to have the effect of water. But it may be said that he was foreordained, "fated," to drink the one or the other. And this is manifestly the question at issue. But really, whence came the concept of freedom? By contrast? Then both sides were necessary.

A law takes note of his choosing, but its *part* in his choosing is only its answer from some past choice. Take a musician at the piano. He can choose whether he will practice the classic or play "rag-time." In what way is he constrained to choose one or the other? Continued cultivation of the classic renders the lighter distasteful, or continued yielding to the swing of ragtime limits appreciation of the higher. But does not the law answer impersonally—does it not answer *either choice?* Can it be said that the law of musical development enters as the *prime* mover of his choice? What constraint, then, is upon him save his own past? He is not free to change the law of musical development. But that fact does not compel him to go one or the other road. Do not some go awhile one way and then the other?

Take the simplest act possible to illustrate the freedom of choice. I will lay this pencil down on the table—I will now take it up—I will lay it down again—*can* I not choose which I will do? If the slightest freedom of choice is found to exist at all, then, within those limits man is a free agent. Probably the secret of understanding is the recognition that there is a Law which widens and contracts those limits by responding to the slightest choice.

And the last secret is to be at one with the Law. J. G. S.

ANSWER.—The thinker, knower and experiencer, which is the entity constituting man's enduring individuality, the entity which is the indestructible ray from the absolute, the self-conscious center, distinguishing man from the animal, the one fact which entitles him to be classified as a *human* being, in fact the only principle which gives him the right to be called man at all, is free in accordance with the degree of illumination his individual ray has been able to acquire. In other words, the freedom of man is commensurate with the degree of progress the noetic principle called manas has made toward adeptship. While the quaternary is bound by Karmic records, and, in consequence, is subject to the currents of evolution and bodily adjustments, the *attitude* which the thinking engineer in the human engine may take towards its internal and external environments can be guided and determined with perfect freedom by the illuminated engineer. When manas has become taijasa or buddhi lit, its perfect freedom to select between the pairs of opposites is attained. W. A. R. T.

ANSWER.—If by "free agent" is meant one possessed of the power to will, and to maintain the use and continuity of the will, then assuredly man is a free agent. He is not able to choose or to change his environment always and under all conditions. He may not be able to produce effects—the effects he may wish to produce. But he is always possessed of the imperial power to will, and do the thing which he has willed, so far as he himself is concerned. To take a concrete example: a man may will, and may use his will to procure a given position; he may exercise all the means within his power to that end, and he may fail. But still he is free agent. He has a will and a power of choice; he has set both in motion. He has not carried his point, because he is not master of the material world, the world of effects. Yet he has done, really, what he willed to do, which was to us his energies in a given direction. He was, *in that,* a free agent, but did not govern the plane of results. When he becomes wholly master of his will and all his powers, when he is the Perfect Man, then he will be also "master of the three worlds." It has been pointed out that men are not always able to govern themselves, to control and use their wills. Weakness of will does not prove that a man has not got a will; it only proves that his will is weak, and that he must strengthen it by exercise. He must arise in his might; he must exercise his power of choice and claim his heritage. If he will try consistently to do that and if he refuses to be denied, he will find that he is indeed a free agent. J. K.

T·S·ACTIVITIES

LOOKING broadly over the field of the Theosophical Society's activities during the past several months, the most significant movement seems to be that toward a closer union of the different national organizations. Since their formation, the Theosophical Societies in England, in Germany, in Austria, in Norway, and in Sweden, have been closely allied in spirit and work with the Theosophical Society in America; but heretofore this identity of purpose and ideal has not been expressed in any unity of organization.

A somewhat anomalous situation had therefore arisen. On the one hand, our inner unity of purpose and ideal had been growing year by year, without any corresponding growth of unity in organization; and, on the other, societies with similar names, but with quite different ideals, had multiplied.

Our readers are already aware that a number of members in England, perceiving this anomaly, endeavored to bring about a closer unity: first in the expression of our ideals, and then in organization, with the result that the "Theosophical Society, British National Branch," was formed as an organic part, though a completely autonomous one, of our Society.

It is a good augury that the tendency thus expressed has also made itself evident in Germany. As the result of the autumn Convention of the "Theosophical Society in Germany," the Executive Committee of the T. S. A. was invited to consider ways and means for an amalgamation with the "T. S. in Germany," and it is very satisfactory to be able to record that negotiations have gone far toward complete success. It is hoped that this union will be completed at the coming convention of the Society, and that the "Theosophical Society in Germany" will become an autonomous national branch of the general society.

If these hopes are fulfilled, the Theosophical Society will once more assume a genuine international character not only in purpose and ideals, but also in organic form; and, while the autonomy of each national branch will be absolutely preserved, the true unity existing among us will be emphasized and strengthened.

It is particularly gratifying to read in the letter we print below, that the action of the German organization may be expected to be unanimous in favor of the proposed union.

It is with unusual pleasure that we now print the By-Laws of the British National Branch, together with a report of the London Lodge of that Branch.

THE THEOSOPHICAL SOCIETY.

British National Branch.

By Laws.

(1) This Society is called "The Theosophical Society, British National Branch," and is formed under the Constitution of the Theosophical Society in America, adopted at the Convention of that Society, held in Cincinnati, on April 28, 1906.

(2) The above-named Constitution applies in all its details to this Society, except where modifications, made to suit local conditions, are indicated in these By-Laws.

(3) The By-Laws of the Theosophical Society in America operate in all respects, as regards the relation of the British National Branch to, and its participation in, the administrative activities of the said Theosophical Society in America; but the government and internal activities of the British National Branch shall be carried out on the lines expressed in these By-Laws, its complete autonomy being thus preserved.

(4) Members of the Theosophical Society, British National Branch, are members of the Theosophical Society in America, and derive their diplomas from the Executive Committee of the latter Society.

(5) The word Branch includes "Lodge," "Group," "Society," or other designation; and the term Member includes the term "Fellow," and vice versa.

(6) The Convention of the Theosophical Society, British National Branch, shall be held annually at a place and on a date to be decided by the members, and sanctioned by the Executive Committee.

(7) The officers of this Society shall consist of an Executive Committee of seven members, a Secretary and a Treasurer, all to be elected annually at the Convention of the Branch.

(8) All Conventions shall be presided over by a Chairman chosen thereat.

(9) In the Conventions of the Branch, each member in good standing shall be entitled to vote, either in person or by proxy.

(10) The Secretary of the Branch shall be the custodian of all the archives and records of the Branch.

(11) The Treasurer of the Branch shall receive and disburse the funds of the Branch under the direction of the Executive Committee, and shall report annually at Conventions; the Executive Committee may require him to report at other times.

(12) Admission to the Theosophical Society, British National Branch, is obtained as follows:

Any person being in sympathy with the first object of the Society, and willing to abide by its rules, shall (*a*) sign a form of application duly authorized by the Executive Committee of the Theosophical Society in America, and (*b*) also sign a similar form authorized by the Executive Committee of the British National Branch.

(13) All applications for membership in the Society shall be filed at the Headquarters of the Theosophical Society in America.

(14) Each person upon admission to the Society shall receive a diploma in the form adopted by the Executive Committee, signed by the Chairman of the Executive Committee and registered by the Secretary.

(15) No ward, and no person under eighteen years of age, shall be admitted to membership in the Society without the consent of his or her natural or legal guardian or guardians.

(16) The annual subscription shall be five shillings, but this shall not be considered a condition of membership in the British National Branch. The Branch shall, however, remit to the Theosophical Society in America, as an earnest of its official connection therewith, such sums as may be mutually agreed upon by the Executive Committees of the Theosophical Society in America and the British National Branch.

(17) No member shall in any way attempt to involve the Society in political disputes.

(18) No member of the Theosophical Society shall promulgate or maintain any doctrine as being that advanced or advocated by the Society.

(19) These By-Laws are confirmed by the Executive Committee of the Theosophical Society in America, but may be amended by a majority vote at any Branch Convention, such amendment to be submitted to the Executive Committee of the Theosophical Society in America for confirmation.

London Lodge.

A meeting of the Lodge is held every second and fourth Friday in the month at 46 Brook Street, at 8:15. The subjects for discussion in the future are: "The Ethical Value of Theosophy" and "Vibration." The papers given during the last Quarter were "The Events of the Week from a Theosophical Point of View," "Christianity," "Theosophy for Children," "What is Religion?", "The Ideal in Politics" and "Science and Theosophy." In nearly every case a good discussion has followed, in which the visitors have taken part.

Two new members have joined the Lodge, and we now have several regular visitors.

At the last meeting it was decided to hold a study-class every alternate Friday, so that now we shall meet every Friday at the same time and place.

ARTHUR D. CLARKE, *Hon. Secretary.*

THEOSOPHICAL SOCIETY IN GERMANY.

The THEOSOPHICAL QUARTERLY is in receipt of the report of the Eleventh Annual Convention of the Theosophical Society in Germany,—a convention notable in many ways and to which reference has already been made in this magazine. We regret that lack of space prevents our reproducing it here, yet we cannot resist quoting one paragraph which is of particular interest to members of the T. S. in A.

"A proposal was made by Mr. Raatz to discuss the possibility of a unification of our Society with the allied societies in America and England. As this proposal expressed a long-felt desire, it was warmly received, and after several members had declared their pleasure at the prospects of unification, the Executive Committee was requested to take the preliminary steps necessary, in order to prepare a resolution for the next convention, in April, effectually carrying out the ideas expressed in the proposal."

To this report the following letter from Mr. Raatz is a fitting sequel:

To the Editor THEOSOPHICAL QUARTERLY:

Since the above was written, two interesting facts can be reported to the readers of the QUARTERLY. The Executive Committee of the "Theosophical Society in Germany" has carried on a correspondence with the Executive Committee of the T. S. in A., concerning a closer union. A definite decision must, of course, be left to the Convention of the T. S. in Germany, which will probably be held in May. It can, however, be reported at this early date, that the terms under which such a union could take place, have been agreed to by the Executive Committee, and that it is highly probable that the Convention will express its pleasure in accepting them unanimously.

Another item of peculiar interest is that our Society in Germany possesses a branch in America—in Chicago. The history of this branch can be given in the following few words: For one year and a half, a number of earnest German men and women have met regularly every Sunday afternoon and evening. The time is occupied with lectures, reading and discussing. Almost one year ago the leader of this circle began a correspondence with the undersigned; his interest for the movement increased so that a union with our Society followed. One earnest member, to whom the teachings of Theosophy were especially valuable, has given rooms in her house for the special use of the branch. The members are very much against "organization," in principle. They have had bad experience in this direction, but their sympathy and active interest are expressed by payment of regular dues.

At the present time, when a union of our Society with the T. S. in A. is planned, the existence of a German branch in your country seems to be a good omen, strengthening the psychical bonds that unite both lands.

The undersigned hopes to send a very favorable report to the next QUARTERLY concerning the proposed union.

PAUL RAATZ,
Secretary of the "T. S. in Germany."

THEOSOPHICAL SOCIETY IN AMERICA.

BRANCH ACTIVITIES.

The reports from the Branches show the successful continuance of the winter's syllabi, of which certain typical ones were published in the last issue of this magazine. To these we would now add the program of the

LOS ANGELENOS BRANCH.

This Branch meets at eight o'clock every Wednesday, Friday and Sunday evenings at 142 S. Broadway, Los Angeles, Cal.

The Friday evening meetings are devoted especially to talks on Theosophy and its manifold bearing upon the problems of everyday life. Wednesday evenings are spent in the study of *The Secret Doctrine*. And on Sundays there are public lectures, the syllabus of which follows:

Jan. 6—What is Theosophy?
Jan. 13—Oriental Religions.
Jan. 20—The Message of Jesus.
Jan. 27—Failure of Sectarianism.
Feb. 3—Theosophy a Guide in Life.
Feb. 10—Problems of Being.
Feb. 17—The Power of Thought.
Feb. 24—Masters of Civilization.
Mar. 3—Saviors of the World.
Mar. 10—Finding of the Gnosis.
Mar. 17—Aim of the Theosophical Society.
Mar. 24—The Object of Life.
Mar. 31—What is Truth?
Apr. 7—Origin of the Devil.
Apr. 14—Possibilities of Man's Perfection.
Apr. 21—The "Church" in Ancient and Prehistoric Times.
Apr. 28—The Gods of the Nations.
May 5—Happiness.
May 12—Helena P. Blavatsky, Founder of the Theosophical Society.
May 19—Harmony of Natural Law.
May 26—Mystics of the Middle Ages.
June 2—The World's Need.
June 9—Inequalities of Life.
June 16—Problems of the 20th Century.
June 23—Meditation and Concentration.
June 30—The Soul's Return.

Indianapolis Branch

At Indianapolis, in addition to the regular meetings and lectures, much well-directed and efficient work has been done through placing the Theosophical Quarterly where it would be both useful and appreciated. Mr. H. E. Davis, the Chairman of the Local Executive Committee, is, we believe, responsible for the admirable way in which this work has been organized and carried out, and it is suggested that those interested in similar efforts should communicate with him, at 1012 East 29th Street, Indianapolis.

Another noteworthy feature of their recent activity is the success attending Mr. F. A. Bruce's lecture entitled "Growth of Consciousness." This was given by invitation of the Pastor, in the Unitarian Church, to an unusually liberal and intelligent audience, who not only followed the speaker with close attention, but asked that he again address them at an early date.

In view of the success of these activities, as well as of the four open meetings held each week, it is not to be wondered at that Mr. Butler (in a letter received too late for publication with the others on the same subject in the January issue) writes that he thinks "new departures" are unnecessary if we will only adhere faithfully to the well-trodden path of free discussion and frequent lectures.

The Dayton Branch

continues its successful collaboration with Unity League with undiminished mutual satisfaction and enthusiasm. The reports of its meetings speak of sustained and increasing interest as well as a growth in membership. Here, too, much use is made of the Theosophical Quarterly as a means of acquainting inquirers with the scope and character of the Society's aims.

The Cincinnati Branch

sends us a typical account of the value of tolerance, courtesy, and the open platform, in overcoming misunderstanding and ridicule, and turning objectors into friends first and comrades afterwards. Once it was shown "that the Society has no disposition to dogmatize or indoctrinate, but solely to discover and to study the truth—a feeling of harmony was created between the Branch and its visitors, who have become moral supporters of our work, and who make the questions and debate, following the speaker, a most interesting feature of the meetings."

The New York Branch

has continued its varied program of meetings, formal and informal, of study class and public lectures. One of these latter, by Mr. Charles Johnston, is presented in this issue of the magazine under the title "The Vedanta in Daily Life." Others of the same series, which we hope will appear in later issues, were "Fundamental Aspects of Religion," by Professor Mitchell; and "Some Unpublished Letters of Madame Blavatsky," by Mrs. Vera Johnston.

The evenings devoted to the study of esoteric Christianity have been both well attended and full of interest. The class for the study of the *Secret Doctrine* has not been so popular, but has been valuable to the members and appreciated by those who attended. The informal activities of the Branch have been unusually fruitful and effective. The Branch is pleased to report not only an increase in its work and opportunities for usefulness, but also a substantial increase in its membership.

CORRESPONDENCE CLASS

SYSTEMATIC STUDIES IN THE "SECRET DOCTRINE."

Answers to Study IV.

1. "The Universe *in toto* as a boundless plane." The entire manifestation at any time during a manvantara. The totality of existing things; all that is in dynamical connection with general experience taken collectively—embracing the Creator and creation. (*The Century Dictionary.*) "For the Occultist, 'Space,' 'Chaos' and 'Universe' are synonyms." "The combination of a thousand elements and yet the expression of a single Spirit—a chaos to the sense, a Kosmos to the reason" is said of the Universe in *Isis Unveiled.* (I, 32, 44-45, 366, 462-3; I. U. I., xvi.)

2. "Numberless Universes" cannot manifest at the same time, unless we take the view that a Universe is less than the entire manifestation in boundless space, and limit it, *e. g.,* to seven solar systems as some seem to do. The Universe is infinite, with an endless capacity for growth and development. "It is *Influx* that brings into being everything, and it is *Efflux* that changes conditions and obliterates all temporary forms, to evolve out of them the one Eternal Reality." (I, 44-45; *Lucifer* VIII, 421; *Esot. Writings* by Subba Row, 76.)

3. "Pilgrim is an appellation given to our Monad." (I, 45, note, 68 note, 198, 288; II, 769.)

4. "The absolute universality of the law of periodicity," or action and reaction, ebb and flow. (I, 45.)

5. Karma, the law of action and reaction, which really includes Reincarnation or rebirth of Souls in physical bodies periodically. (I, 45; *Path,* Nov., 1890, p. 250; Jan., 1891, pp. 306-7.)

6. The Monad is the "Pilgrim" referred to in the note at the bottom of page 45 of Vol. I of the S. D. It is the "Unity," the one; but in occultism it often means the unified duad, the Two-in-one, or Atmâ-Buddhi, and more often means the unified triad, the Three-in-one, Atmâ-Buddhi-Manas, that immortal part of man which reincarnates in the lower kingdoms, and gradually progresses through them to Man, and then to the final goal—Nirvana. The Vedantins call it Sûtrâtmâ (Thread-Soul), but their explanation differs somewhat from that of the Occultists. The Monad is a point in space; a center of energy; an ultimate and indestructible atom. The point in space merely, or rather the life or energy in that point, is Atmâ or Atman. Occultism calls this Atman the seventh principle, the synthesis of the six, and gives it for a vehicle the spiritual soul, Buddhi (Akâsa or primordial substance). Atmâ-Buddhi is Spirit-Matter—Energy-Substance—and is often called Father-Mother in our philosophy. It is the Great Breath, the inbreathing and outbreathing of Brahma, or centripetal and centrifugal motion. This Atmâ is not only Spirit or Energy, for it is Consciousness also, and is sometimes called Conscious-energy. There are different kinds and degrees of Atmâ. It is better, however, to think of the Monad as a Triad instead of as a Duad, and thus make Consciousness a distinct quality of the Self, Soul, Mind or Monad, which it is in fact. Chit or Consciousness often stands for or represents the Self, Entity or Immortal Ego, although placed second or even third in the list of qualities, aspects or principles. It is truly the Son, but the Son is one with the Father if not superior to both Father and Mother, for the reason that He stands for Wisdom attained, while the Father and Mother as such, stand for Wisdom, potential. The saying that "the Ego is the Father of the Monad" has a deeper meaning than some imagine. Æther is Akâsa in its higher aspect. "Æther has the same relation to the Cosmos and our little Earth, as Manas to the Monad and body." Nevertheless, the three

—Father, Mother, Son—are coeval, one, immortal and inseparable. The Self or Ego has its energy or life, and its vehicle for the energy to act in and through. The spiritual thinking Ego is then the conscious permanent principle in man. It is Manas. "It is not Atmâ, or even Atmâ-Buddhi, regarded as the dual Monad, which is the entity or individual or divine man, but Manas." The Ego which reincarnates is the individual and immortal "I"; Buddhi is its vehicle, substance or body, and Atmâ is its life or energy.

Monas is the same as Monad. (*Glossary.*) Not only Plato but Pythagoras described the Soul as the self-moving unit (Monas or Monad) composed of three elements, spirit, substance and mind, or Atmâ-Buddhi-Manas. The Monads emerge from their state of absorption within the One upon the re-awakening of the Universe to life after Pralaya. "The term Monad being one which may apply equally to the vastest solar system or the smallest atom." In other words, the term Monad may be applied to an ultimate and indestructible atom or a collection of such atoms. Every atom in the Universe has the potentiality of self-consciousness in it, and is a Universe in itself and for itself. It is an atom and an angel (entity). No entity, whether angelic or human, can reach the state of Nirvana or of purity except through æons of suffering and the knowledge of evil as well as good, as otherwise the latter would remain incomprehensible. The Monad of the animal is as immortal as that of man. We become immortal by uniting our thinking moral nature on our divine Triune Monad, Atmâ-Buddhi-Manas, the three-in-one and one-in-three (aspects). For the Monad manifested on earth by the Ego is that which is called "the Tree of Life Eternal," that can only be approached by eating the fruit of knowledge, the Knowledge of Good and Evil, or of Divine Wisdom, thus gaining discrimination. The Monad of every living being is an individual Dhyan Chohan, distinct from others, with a spiritual individuality of its own. Nor is the Individuality, *nor even the essence of the Personality* lost, because reäbsorbed during Pralaya, *the same Monad will reëmerge* therefrom as a still higher being, on a far higher plane, to recommence its cycle of perfected activity. (I, 45, 49, 70-1, 200-1, 266-7, 285-6, 308, 669-694; II, 45, 85, 159, 209, 552; *Trans.* I, 24; II, 30-31; *Key,* 80-82, 88, 112, 65, 72; *Glossary,* 216.)

7. Eternity does not appear to be endless time, for we are told that *"The Eternity of the Pilgrim is like a wink of the Eye of Self-Existence,"* and, speaking of the duration of Worlds, the Secret Doctrine says, *"The older wheels rotated for one Eternity and one-half of an Eternity."* And then it goes on to say: "We know that by 'Eternity' the seventh part of 311,040,000,000,000 years, or an Age of Brahmâ is meant." In the *Trans.* I, p. 9, we are told that "The term 'Seven Eternities' is employed owing to the invariable law of analogy. As Manvantara is divided into seven periods, so is Pralaya; as day is composed of twelve hours, so is night. Can we say that because we are asleep during the night and lose consciousness of time, that therefore the hours do not strike? Pralaya is the night after the Manvantaric day. No philosopher in days of old ever took Eternity to mean beginningless and endless duration. Neither the Æons of the Greeks nor the Naroses convey this meaning. In fact they had no word to convey this precise sense. The word Æon, which in the *Bible* is translated by Eternity, means not only a finite period, but also an Angel and being." (I, 44-45, 67, 227.)

STUDY V.

Third Fundamental Proposition.

1. What great truth do we learn in these three Propositions?
2. Why is the pilgrimage of every soul through the cycle of incarnation said to be obligatory?
3. How does the third Proposition express Universal Brotherhood?
4. What is the key to every great philosophy?
5. What is the meaning of Cycle of Necessity?
6. Define Over-Soul.
7. What does the pivotal doctrine of the Esoteric Philosophy not admit?
8. What is said concerning the Seventh Principle or the One Reality in this Proposition?
9. What are the three Hypostases of the Manifesting Spirit?

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Ed. Cor. Class